



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

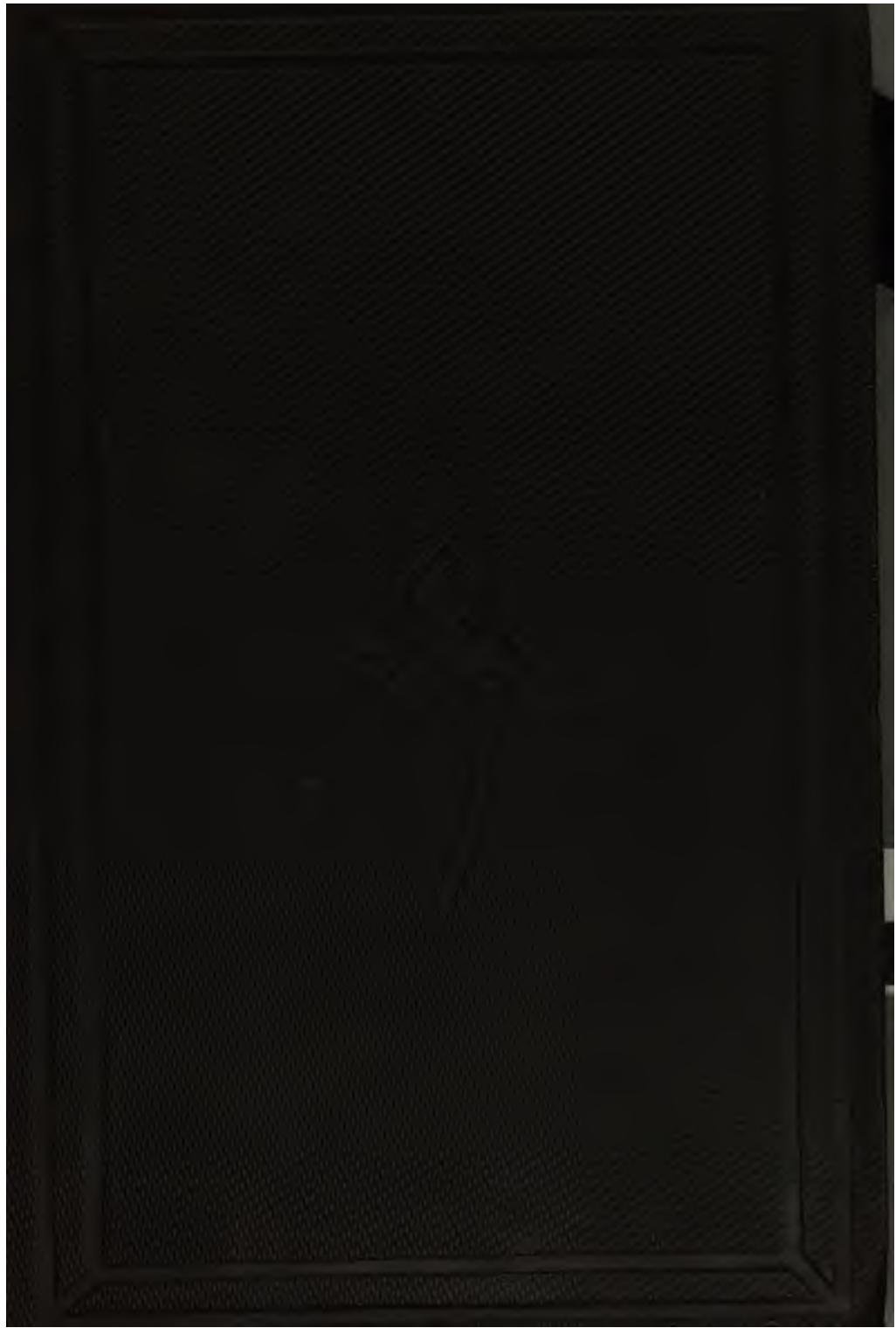
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









800094714V

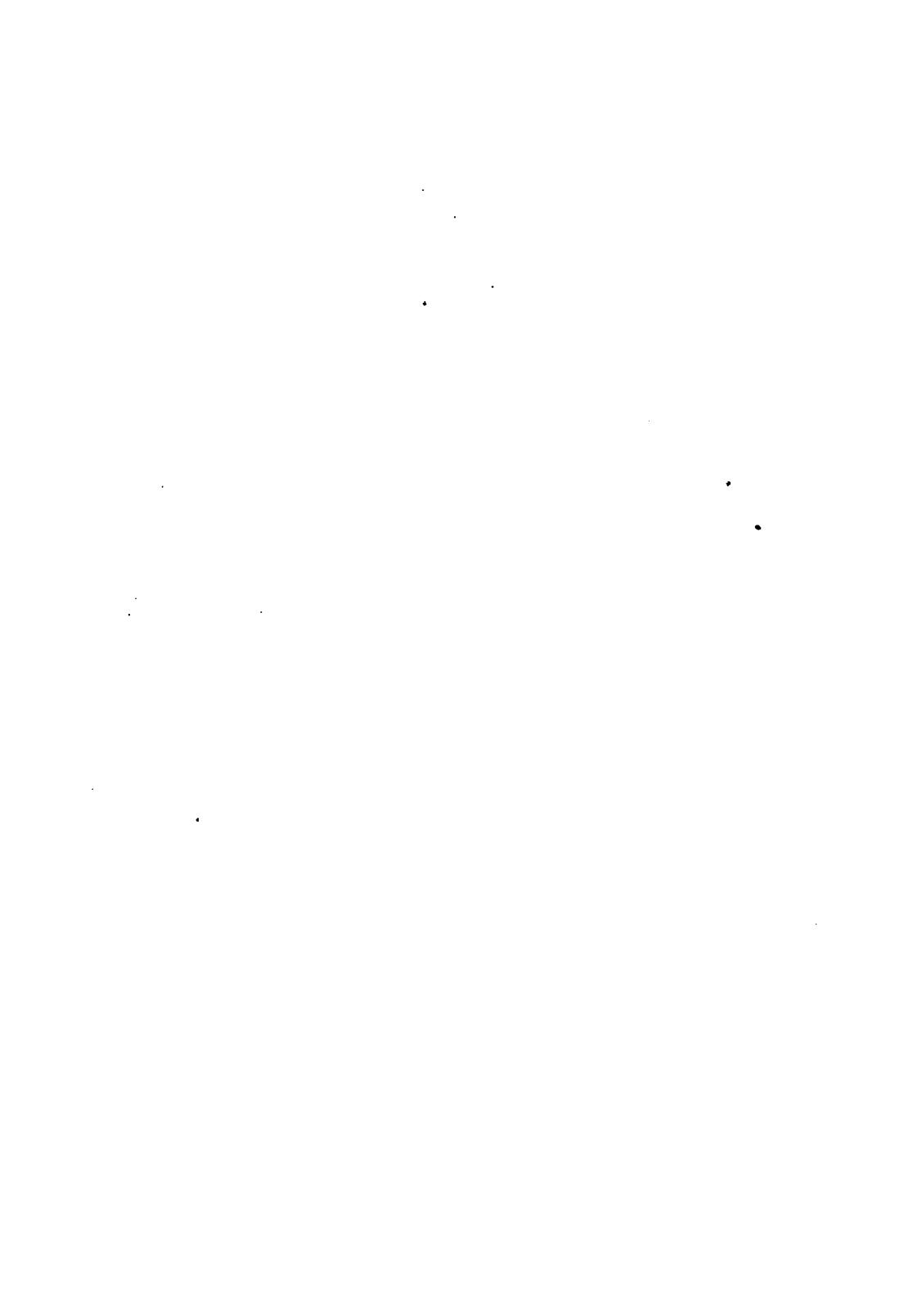
**A**

**C O M M E N T A R Y**

**ON THE BOOK OF**

**THE ACTS OF THE APOSTLES.**

**Cambridge:**  
**Printed at the University Press.**





A

# COMMENTARY

ON THE BOOK OF

## THE ACTS OF THE APOSTLES.

BY

WILLIAM GILSON HUMPHRY, B.D.,

LATE FELLOW AND ASSISTANT TUTOR OF TRINITY COLLEGE, CAMBRIDGE ;  
VICAR OF NORTHLTON, MIDDLESEX ; AND  
EXAMINING CHAPLAIN TO THE LORD BISHOP OF LONDON.

*SECOND EDITION, REVISED.*

Ἄρα γε γινώσκεις ἢ ἀναγινώσκεις;

LONDON :  
JOHN W. PARKER AND SON, WEST STRAND.

1854.

101. a. 90.



## P R E F A C E

---

TO THE SECOND EDITION.

IN preparing the present edition for the Press, I have consulted with much advantage the valuable and comprehensive work on the *Life and Epistles of St Paul*, by the Rev. W. J. Conybeare, and the Rev. J. S. Howson, (London, 1853). In revising the Notes on the twenty-seventh Chapter, I have chiefly followed the interesting and able treatise on the *Voyage and Shipwreck of St Paul*, by James Smith, Esq. of Jordan Hill, (London, 1848). Mr Smith has applied the recent surveys of the Mediterranean to identify the localities of the voyage, and by careful researches and reasonings has placed the various details of the narrative in the clearest light.

I have every reason to be satisfied with the favourable reception which has been given to this work ; and I trust that the numerous additions which have been now made to it, as well as the cheaper form in which it is republished, will render it still more acceptable and useful to the student.



## P R E F A C E

### TO THE FIRST EDITION.

---

THE following pages were commenced while the Author was engaged in the duties of Tuition at Trinity College. An attempt to illustrate the Book of the Acts will not be considered unnecessary by those who, like himself, have been occupied in giving instruction on this part of Holy Scripture. To them at least a work on this subject would not be unwelcome, which should briefly and in due proportion ‘bring forth things new and old,’ on the one hand applying the researches of modern critics, and on the other having regard for the authority and piety of the ancient Fathers.

The Book of the Acts has of late years received frequent and careful attention from English and German scholars. The difficulties which have been overlooked by them, or which admit of a new solution, are happily few in number, and, except in two or three instances, not material. But it has become a necessary task to reduce and make a summary of their labours ; to gather up what is useful, and cast aside what is trivial in the writings of each ; to sift the mass of their quotations, and verify such as are found appropriate ; to give to the materials which are thus obtained a concise and commodious, yet not a dry or spiritless form.

From ancient sources the diligent reader of Scripture may derive two kinds of assistance; the incidental illustrations scattered up and down the writings of the Antenicene Fathers, and the more direct and systematic expositions which are generally of a later date. The former constitute not a large, but an important element in our Annotations: they are highly valued, not only for the light which they throw on Scripture, but for the testimony which they offer to its genuineness and veracity. The latter class forms a considerable body of commentary, from which it has been attempted to transfer into the present volume such passages of sensible, terse, and thoughtful exposition, as could without violence be separated from their context.

Some occasions have arisen in the course of the work for illustrating the doctrine and discipline of the early Church; but it has not been the Author's object either to go over the ashes of extinct controversies, or to enter the flames of those which are still active.

It is necessary in commenting on the original Greek, to keep our Authorised Version continually in view; not for the purpose of directing attention to its many and obvious excellencies, but in order to point out with gentleness and reverence its occasional defects; and it is interesting if not useful sometimes to observe the sources from which the inaccuracies may seem to have been derived.

It will be seen from the foregoing remarks that this volume is almost entirely exegetical. Questions connected with the genuineness of the text have only

been noticed where the variety of reading materially affects the sense.

The Author has ventured here and there to introduce a short meditation, which may serve to remind the student that he is on holy ground, and perhaps to put him in the way of meditating better for himself—the true aim of a commentary in this as in other respects being not to supersede, but to give direction and encouragement to the reflections of the reader.

The Author has thought it advisable thus to state the objects which he has endeavoured to keep in view. He trusts, however, that the value of this imperfect attempt will not be estimated by a reference to the standard which he has proposed to himself. Such a comparison could not fail to be in every way greatly to his disadvantage. The question for the learned reader will be, whether the volume now submitted to his judgment is a step in advance, an improvement, a substantial contribution towards a more comprehensive and perfect work hereafter to be accomplished by some abler hand.

Oct. 18, 1847.



## INTRODUCTION.

---

- I. The Book of the Acts formerly neglected; its present uses.
  - II. Some account of its author.
  - III. Its inspiration.
  - IV. Doctrine contained in it.
  - V. Sources from which it was compiled.
  - VI. Style. Minuteness and conciseness of St Luke. His language. Peculiarities which distinguish him from the other writers of the New Testament; those which he has in common with St Paul.
  - VII. Authorised English Version.
  - VIII. Ancient and modern Commentaries and Versions.
  - IX. Chronology.
- 

I. ST CHRYSOSTOM commences his first homily on the Acts with the observation that there were many in his time to whom the very existence of the book was unknown, *πολλοῖς τούτῳ τὸ βιβλίον οὐδὲ ὅτι ἔστι γνώριμόν ἐστιν*. Yet it appears from another homily of his, as well as from St Augustine, that the Book of the Acts was annually read in the Churches during the interval between Easter and Pentecost, (Bingham, Ant. xiv. 33). We are therefore left to conclude, that notwithstanding so solemn a recognition of its importance, it did not sufficiently occupy either the tongue of the preacher, or the ear of the people. There may have been something in the character or circumstances

of the age to prevent it from receiving a due share of consideration. But we are not so much concerned to inquire into that matter, as to be careful that the same imputation shall not apply to ourselves. Such negligence would be the less excusable in our case, as the Book of the Acts has peculiar claims on the attention of these latter times. It enables us in the midst of controversies to keep our eye fixed on apostolic precedent and authority. It is a monument to which we cheerfully appeal for a proof that our Church, by the divine providence, has been enabled to adhere closely to that form of doctrine which prevailed at the first, and to that pattern of discipline which was established by holy men inspired of God. Moreover in an age of Missionary endeavour the Book of the Acts may be read for another purpose than that of controversy. It teaches lessons of Christian devotion and courage, and exhibits these virtues, not in unrestrained action, but in combination with the highest prudence and moderation; thus affording examples which may be carefully and closely studied by those on whom the arduous duty has devolved of carrying the Gospel among the heathen. Lastly, the remark which applies to every part of the New Testament attaches to this with peculiar force; that it consecrates and gives encouragement to classical studies. Its composite language, its changing scenery, its frequent reference to the customs of Greece and Rome, as well as to those of Palestine and Egypt, have made it the chief point of contact between sacred lore and profane literature: and thus it has probably

afforded an unexpected reward to the toils of many a student, who may have been unable to realize the riches of classical learning, and may have conceived them to possess only an arbitrary and conventional value, until he discovered their relation to sacred subjects, and at this treasure-house found the opportunity of converting them into more solid wealth.

II. The Book of the Acts is a continuation of the third Gospel, written by the same author; he sometimes speaks as an eye-witness, saying, ‘We came with a straight course,’ ‘we sailed away,’ ‘we cast out with our own hands the tackling of the ship.’ Thus much information he has given us concerning himself. His name, nation, birth-place, and profession are known from the well authenticated statements of ancient writers, which are in part confirmed by the Epistles of St Paul and (indirectly) by his own writings. It is universally allowed that his name was Luke, and generally agreed that he was a native of Antioch, and by profession a physician. (See Eusebius, quoted in § 3).

The name Lucas is a contraction for Lucanus, (Lucæ boves, i. e. Lucanae, ap. Lucret.) like Artemas for Artemidorus, Demas for Demetrius. The Evangelist, as appears from this book, was a companion of St Paul; and it cannot be doubted that the Luke whom the Apostle mentions as his fellow-labourer (Col. iv. 14; 2 Tim. iv. 11; Philem. 24) was the same person.

The statement that he was a native of Antioch is quite consistent with the manner in which he describes

the Church of that place, but is not actually confirmed by his writings. It has been inferred that he was of Greek parents, from the way in which he is mentioned by St Paul, as one who was not ‘of the circumcision,’ (Col. iv. 11, 14). Had he been a Jew, he would perhaps not have called the Melitans ‘barbarous’ (Acts xxviii. 2), seeing that the Jews themselves were called *Barbari* by the Romans, (Juv. Sat. vi.). But that he became at an early age a proselyte to Judaism is a conjecture rendered probable by his occasional Hebraisms, and by his familiarity with Jewish customs. (See also *infra*, p. xxiii.).

The received account of his profession is in conformity with St Paul’s affectionate notice of him as ‘the beloved physician,’ (Col. iv. 14), and with the precise manner in which he describes diseases, as in this book  $\alpha\chi\lambda\nu s$ , *σκωληκόβρωτος*, *πυρετοῖς*; and see note on xxviii. 6. In the 9th century, when the controversy respecting image-worship had attained its height, an attempt might naturally be made to authenticate and give a traditional value to the portraiture of sacred personages; and with this view it would be a material point to shew that one of the inspired writers of the New Testament was himself an artist, and had furnished examples of this sort. Hence perhaps originated the story, which is found in Metaphrastes, a Byzantine author of the 9th and 10th centuries, that St Luke was a painter of portraits ( $\zeta\omega\gammaραφος$ \*). This account is not supported by any ancient authority; and it receives no confirmation from

\* See Bower’s *Lives of the Popes*, iii. 205.

the writings of the Evangelist, though on the other hand it is not refuted by them ; for it so happens, that they lead us to attribute to him just that habit of minute observation, which would be encouraged by the occupation of an artist, and which in a historian produces what is called a *graphic* style of writing.

Ancient authorities are silent as to the scene of his evangelical labours, and the time and manner of his death ; and also as to the station and history of his dignified friend Theophilus, (*κράτιστες*, Luke i. 3, compared with Acts xxiv. 3). The same uncertainty exists as to the dates of his writings. Among the various conjectures on this point the most probable appears to be, that the Gospel was written during St Paul's detention at Cæsarea, the Acts while that Apostle was in custody at Rome. See note on xxiv. 27.

III. As to the inspiration of this book, the testimony of Eusebius, who wrote about 325 A.D., is of such importance as to justify us in here setting it out at length. He says (Hist. iii. 4) : ‘Luke, a native of Antioch, by profession a physician, was mostly Paul’s companion, but conversed not a little with the other Apostles. He has left us examples of the art of healing souls, which he acquired from the Apostles, in two divinely inspired books; in the Gospel written, as he declares, according to accounts delivered to him by men who from the beginning had been eye-witnesses and ministers of the word, and whom he himself had followed from the first; and in the Acts of the Apostles,

which he composed not like the former book from hearsay, but from the information with which his own eyes had supplied him.' Λοῦκας δὲ τὸ μὲν γένος ὡν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἰατρὸς, τὰ πλεῖστα συγγεγονὼς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὡμιληκὼς, ἡς ἀπὸ τούτων προσεκτῆσατο ψυχῶν θεραπευτικῆς, ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις κατελέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ, ὃ καὶ χαράξαι μαρτύρεται, καθὰ παρέδοσαν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται τοῦ λόγου, οἷς καὶ φησὶν ἐπάνωθεν παρηκολουθηκέναι· καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἂς οὐκέτι δὶς ἀκοῆς ὄφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο.

The following chain of authorities, extending from Eusebius up to the first age, is in substance taken from Biscoe's Lectures on the Acts, chap. xv.

Cyprian, who wrote A. D. 251, calls this book divine Scripture, and often quotes it as such: 'Probat divina Scriptura, quæ dicit,' &c. citing Acts iv. 32. (de Unit. Eccl. p. 119. Oxf. Edit. 1682).

Origen (died A.D. 253), *ei δὲ ἀπὸ τῆς θείας γραφῆς πεισθῆναι τις βούλεται*, citing Acts ii. 44. (Comment. in Matt. p. 382. D. Paris Ed. 1679).

Tertullian, who wrote between A.D. 200 and 212, often proves things from the Acts, which together with the Epistles, he calls *Apostolica instrumenta*, 'Resurrectionem Apostolica quoque instrumenta testantur,' citing Acts xvii., xxiii., xxvi. (De Resurr. Carn. c. xxxix.).

Clemens of Alexandria, who wrote about A.D. 190, often asserts the inspiration of Scripture, (*βιβλία ἄγια*,

*Θείαι γραφαῖ). He composed a commentary on the Acts (now lost), and frequently cites this book in proof of his assertions, in the same way as he quotes the rest of Scripture.*

Irenæus, Bishop of Lyons, who wrote about A.D. 190, frequently quotes this book, and calls it ‘Scripture.’ His view of the inspiration of Scripture may be learnt from one sentence, ‘Scripturæ quidem perfectæ sunt, quippe a Verbo Dei et Spiritu ejus dictæ.’ (Adv. Hær. L. II. c. 47. Ed. Grabe).

Justin Martyr wrote about A.D. 139. His extant works are chiefly directed against the heathen or the Jew, and therefore do not appeal to the New Testament or insist on its inspiration. They contain however several allusions to the Acts; e.g. to Pentecost (Apol. II. p. 86. B), to Simon Magus (Apol. II. p. 91. A). See note on xxvi. 23.

A very few works remain of writers elder than Justin, and they are for the most part but occasional epistles. They do not expressly declare the inspiration of Scripture, but make many allusions to the writings of the New Testament. Thus Ignatius ad Smyrn. c. 3, μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν, compare Acts x. 41. (See Augustin. Epist. 49). Polycarp ad Phil. I. See notes on ii. 24; xx. 28. The earliest quotation from the Acts occurs in the epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. Hist. v. 2. Speaking of the martyrs, they say, ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ηὔχοντο, καθάπερ

*Στέφανος ὁ τέλειος μάρτυς κύριε, μὴ στήσῃς αὐτοῖς τὴν ἀμαρτίαν ταύτην.*

The Book of the Acts was rejected by some heretics, who found it adverse to their tenets; by the Marcionites in the third century (see note on iv. 24), and by the Manicheans in the fourth. Tertull. *adv. Marcion.* v. 2: ‘Cur Acta respuatis jam apparent, ut Deum scilicet non alium prædicantia quam Creatorem, nec Christum alterius quam Creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita quam de instrumento Actorum.’ Augustin. *Epist.* 237. 2: ‘Manichæi canonicum librum cuius titulus est *Actus Apostolorum*, repudiant. Timent enim evidentissimam veritatem, ubi apparent, sanctum Spiritum missum, qui est a Domino Iesu Christo evangelica veritate promissus.’ See Euseb. *iv.* 29.

IV. No systematic exposition of Christian doctrine is to be found in the Book of the Acts. The apostolic discourses which it preserves to us, chiefly consist of narrative, of appeal to prophecy, and of testimony to the resurrection of our Lord. Matters of doctrine are, however, sometimes mentioned in that incidental manner which shews familiarity with them on the part of the writer, and assumes it in the reader. It is not certain, though it may be considered probable, that the articles of the faith were reduced to any set form of words in the first age. There is at any rate no foundation for the story which obtained currency in the fifth century, that the Apostles, before separating

on their evangelical missions, composed the Apostles' Creed, each contributing a clause. That venerable formulary grew by slow degrees, and did not attain its full stature till after the great councils of the fourth and fifth centuries. It is, however, satisfactory to observe, that not only every one of its articles, but almost every phrase, may be vindicated by passages from the Book of the Acts. The following table in proof of this assertion is chiefly extracted from a learned pamphlet entitled *A few words on the Athanasian Creed, &c.* (By a Bishop's Chaplain, 1846):

- I. I believe, &c. Acts iv. 24.
- II. And in, &c. viii. 37.  
Our Lord. i. 21.
- III. Who was conceived, &c. x. 38. (See note).  
Born, &c. i. 14.
- IV. Suffered. i. 3. (See note).  
Under Pontius Pilate; was crucified. ii. 23  
(see note); xiii. 28.  
Dead. ii. 24.
- V. He descended. ii. 31.
- VI. He rose again. ii. 32.  
He ascended. i. 11.
- VII. From thence he shall come. i. 11.  
To judge both quick and dead. x. 42.
- VIII. The Holy Ghost. ii. 4; v. 3, 4.
- IX. Holy Catholic Church. xx. 28; ii. 39, 42, 47.
- X. Forgiveness of sins. ii. 38.
- XI. Resurrection. iv. 2.
- XII. Life everlasting. xiii. 46.

V. Many conjectures have been advanced, especially by German writers, as to the sources from which St Luke received his information. It is not improbable that he may have composed the former part of this book, as well as the Gospel, from materials communicated to him orally or in writing, by the eye-witnesses. (Luke i. 1—3). St Paul may have been one of his informants. (See p. 48). On this point, however, there is no internal evidence, no means of telling where one account breaks off, and another begins. Whatever may have been his materials, he impressed upon them an uniformity of style, which it may be sufficient here to illustrate by a single, but not insignificant example. The apostolic speeches, which he has recorded in various parts of the book, are very frequently introduced with a word depicting some movement or attitude of the speaker: he 'stood up,' 'looked steadfastly,' 'beckoning with his hand,' 'opening his mouth,' 'stretching forth his hand;' ἀναστὰς, ἀτενίσας, κατασείσας, ἀνοίξας τὸ στόμα, ἐκπείνας τὴν χεῖρα; i. 15; ii. 14; iii. 4; ix. 40; x. 34; xii. 17; xiii. 9, 16; xv. 7; xvii. 22; xxi. 40; xxiii. 1; xxvi. 1. (See p. xxv.)

VI. In proceeding to consider the style of this book, we may first notice those characteristics of the author which do not depend on the language. Of these perhaps the most prominent are his minuteness, and his conciseness. The former appears in those natural and artless details which give so much freshness and reality to many parts of the narrative. Peter

knocked, but Rhoda ‘opened not the gate for gladness:’ the prison-doors were thrown open, and the jailor ‘called for a light:’ the assembly was in an uproar, for ‘the more part knew not wherefore they were come together.’ On the other hand, the conciseness of St Luke is no less remarkable, in leaving the intelligent reader to make inferences from the context, or to supply gaps in the narrative from his own knowledge. It is not said how the daily ministration commenced, who or what were the presbyters, why, in the account of Stephen’s death, a young man is mentioned ‘whose name was Saul,’ how James had authority to say ‘I judge,’ how the author of the book became the companion of St Paul. In some places the minuteness and the brevity are united, and a character or a situation is given at a single stroke, with a conciseness more graphic and far more artless than that of Tacitus. We are in this way made acquainted with the equanimity of Gallio, and with the abject character of Felix (xxiv. 25; note on xxiv. 1): the *multitude* of believers were of *one* heart and soul: the shipwrecked sailors ‘wished for day.’ It is also important to observe that the apostolic discourses are characteristic of their respective authors, and at the same time shew consideration for the circumstances, the tastes, and even for the prejudices of those to whom they were addressed. (See notes on ii. 24; vii. Introd.; xiv. 15, &c.) These peculiarities, together with the ‘undesignated coincidences’ between this book and the Epistles of St Paul, would in an uninspired work be accounted

sure evidences of accuracy and veracity. Admitting the inspiration, we have no need to resort to such arguments.

Upon the establishment of the Macedonian supremacy in Greece, and the absorption of the various petty independencies into one great power, the language underwent a corresponding change, and the various dialects being gradually mixed and blended together, the ‘common’ or ‘Hellenic’ dialect was the result. This dialect, or more correctly speaking, a colloquial and inelegant form of it, is the Greek of the LXX. and of the New Testament, being of course coloured more or less by the native idiom of the Jewish writers who adopted it. The language of St Luke contains more of the Greek and less of the Hebrew idiom, than is usual in the New Testament. The Book of the Acts presents us with very few Hebraisms, except in those apostolic discourses, which appear to have been originally delivered in Hebrew, such as the speeches of Peter, Stephen, and James: thus furnishing an ‘undesigned’ evidence of the faithfulness with which those speeches were preserved and recorded. At the same time his phraseology so often resembles that of the LXX. as to leave no doubt of his style having been influenced either directly or indirectly by that version. This resemblance is occasionally noticed in the following Commentary; for an elaborate proof of it, see the ‘Editio Hellenistica’ of the Greek Testament by Mr Grinfield (1843). The language of St Luke therefore is consistent with the hypothesis (§ 2) that he was of

Greek origin, but at an early age became a proselyte to Judaism; perhaps reading the Greek version of the Scriptures, like the Eunuch (viii. 28), or at least hearing them read in the synagogues every sabbath-day (xv. 21). In common with the other Evangelists, he follows the LXX. Version in his quotations from the Old Testament. The influence of Roman conquest, which, as might be expected, is imperceptible in the LXX., begins to be slightly apparent in the Greek writers of the Augustan age, and is shewn, as regards St Luke, not only in the adoption of Latin words, e.g. *πραιτώριον*, *σουδάρια*, &c., but in the translation of Latin phrases, as *ικανὸν λαβεῖν*, *ἀπρόσκοπος* (see notes on xvii. 9; xxiv. 16), *ἔχε με παρηγμένον* (Luke xiv. 18).

But notwithstanding the operation of these foreign causes, the Greek language was in its essential elements pure and unchanged. As examples of this, we may mention the use of the article and of the several past tenses of the verb; in both which respects the language of St Luke follows the best classical models\*. It is the more necessary to bear this constantly in mind, because in both the particulars just mentioned the English Version often fails correctly to represent the original. This defect was inherited from the Vulgate, in which it was perhaps unavoidable, as the definite article and the distinction between the aorist and praeterperfect tenses have no place in the Latin language. Jerome

\* As to the article, see Bishop Middleton; as to the tenses, Tate's Horæ Paulinae, p. 138.

at least was not ignorant of the value of the article, though he has not expressed it in his Version. Speaking of the difference between *πνεῦμα* and *τὸ πνεῦμα*, he says (Comment. in Galat. v.), ‘quæ quidem minutæ, magis in Græca quam in nostra lingua observatæ, qui ἄρθρα penitus non habemus, videntur aliquid habere momenti.’

Several slight ambiguities may be noticed in the writings of St Luke; see notes on i. 2, 10; xi. 17; xiii. 39; xviii. 18; xxvi. 18. He is thought to shew a preference for long compound words; e. g. διακατελέγχομαι, διαχλευάζω, προσαπειλησάμενοι, συμπεριλαβὼν, and not to be strict in his use of prepositions; e. g. giving ἐπὶ the sense of duration, ἐπὶ πολλὰς ημέρας; ἄχρις, xx. 6. He is distinguished from the other writers of the New Testament by the use of many words and phrases which they never or rarely employ. The following instances are selected from the lists given by Guerike (Einleitung, p. 278), and Kuinoel (Prolegomena in Acta). They are peculiar to St Luke, except where the contrary is stated:

*σύν*, found in the Gospel 24, in the Acts 51 times; in the other gospels 10 times.

*ἄπας*, used 35 times by St Luke; 9 times in the rest of the New Testament.

*πορεύεσθαι*, in the Gospel 49, in the Acts 38 times; rare in the rest of the New Testament.

*χάρις*, found 3 times in the other Gospels, (John).

*σώτηρ*, *σωτηρία*, *σωτήριον*, found twice in the other Gospels, (John).

*εὐαγγελίζεσθαι*, found once in the other Gospels,  
(*Matth.*)

*οἶκος*, in the sense of *family*; found in Matt. x. 6,  
xv. 24.

*καθώς*, *ώσει*, *ἔως* (of *place*), all rare in the rest of the  
New Testament.

*καθότι*, *τανῦν*, *ἀπὸ τοῦ νῦν*.

*μέγας*, applied to affections of the mind.

*παῖς Θεοῦ*. (Note on iv. 27).

*ἀτενίσας*, *κατασείσας*, (*ἀναστὰς* rare in the rest of  
the New Testament).

*προχειρίζεσθαι*, *ἀποφθέγγεσθαι*, *όδυνάσθαι*, *συμβάλλειν*, *διακατελέγχομαι*, *διάλεκτος*, *εὐλαβής*, *δημοσίᾳ*, *δῆμος*, *διαπρίω*, *διαφθορὰ*, *τῇ ἐπιούσῃ*, *διαχειρίζομαι*, *προχειρίζομαι*, *μεταπέμπομαι*, *συγχέω*, *συγχύνω*, *ἄνδρες ἀδελφοί*, (*προσκαρτερεῖν* and *όμοθυμαδὸν*  
rare in the rest of the New Testament).

'*Ιερουσαλήμ*, more frequent than '*Ιεροσόλυμα*.

*βάρβαρος*, (Col. iii. 11).

[See also next paragraph].

The style of St Luke is in general very unlike that of the great Apostle with whom he was associated. Some peculiarities of phraseology may however be observed, which both writers have in common; and such resemblances will not be without their interest, if we may venture to attribute them to the interchange of thought and language which took place between the sacred penmen during their long companionship. The following are examples of phrases used by St Luke and St Paul, but not found, or not in the same sense, elsewhere in the New Testament:

- Acts i. 14, &c. ὁμοθυμαδόν. Rom. xv. 6, (frequent ap. LXX.). προσκαρτεροῦντες. Rom. xii. 12, (Mark iii. 9, in a different sense; once ap. LXX.).
- ii. 23. ἄνομος, one without the law, a Gentile, 1 Cor. ix. 21; Rom. ii. 12.
- iii. 4. ἀτενίσας. 2 Cor. iii. 7, 13.
- iv. 13. καταλαβόμενοι, ‘perceiving.’ Eph. iii. 18.
- ix. 21. πορθήσας. Gal. i. 13.
- ix. 31, &c. οἰκοδομεῖν (in a spiritual sense, ‘to edify’). 1 Cor. viii. 1, &c.
- x. 2, &c. οἶκος, in the sense of *family*, 1 Cor. i. 16, &c. (See preceding paragraph).
- xi. 26. χρηματίζειν, ‘to be called.’ Rom. vii. 3.
- xiv. 27. ηνοιξεν (ὁ θεὸς) τοῖς ἔθνεσι θύραν πίστεως. Col. iv. 3. Ινα ὁ θεὸς ἀνοίξῃ ημῖν θύραν τοῦ λόγου. 1 Cor. xvi. 9; 2 Cor. ii. 12.
- xviii. 25. κατηχέω. Rom. ii. 18.
- ζέοντες τῷ πνεύματι. Rom. xii. 11. ὁδηνᾶσθαι. Rom. ix. 2, ὁδύνη.
- xx. 38. εὐαγγελιστής. 2 Tim. iv. 5. εὐαγγελίζομαι and χάροις occur frequently in the writings of St Luke and St Paul, seldom in the rest of the New Testament.
- Luke i. 1. πληροφορέω. 2 Tim. iv. 17. The idea of *fulness*, as Credner remarks, is often found both in St Paul and St Luke.

- Luke i. 3. *παρακολουθέω*, in the same sense, 1 Tim. iv. 6.
- x. 8. *ἐσθίετε τὰ παρατιθέμενα ὑμῖν*. 1 Cor. x. 27, *πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε*.
- xxi. 34. *μὴ αἴφνιδιος ἐπιστῆ ἡ ἡμέρα ἐκείνη*.  
1 Thess.v. 4, *αἴφνιδιος αὐτοῖς ἐπίσταται ὅλεθρος*.

The last four instances are supplied by Townson, (Works, Vol. i. p. 205). See notes on xxv. 14, 16; xxviii. 10.

The speech of St Paul to the Ephesian elders, (chap. xx), is so characteristic of the Apostle both in expression and sentiment, that we may believe it was recorded nearly in the same terms in which it was delivered.

VII. This is not the place to shew how and to what extent the Latin Vulgate has influenced the modern translators of Scripture. It is owing to that influence (as has been already observed, p. xxiii.) that our Authorised Version frequently overlooks the presence of the article and the distinctions of tenses; niceties which could not indeed have been represented in the Latin language, but might have been in our own. With these exceptions the English Version is wonderfully correct. Instances will be noticed in the following pages of its having sometimes followed the Latin Version of Beza, which together with his Commentary was the last great contribution to biblical interpreta-

tion, before the revision of the English Bible under James I.

Bagster's 'English Hexapla' (London, 1841) has been used in the references to the early English Versions.

VIII. The earliest extant commentary on the Acts is contained in the fifty-five homilies delivered by Chrysostom in the year 400. A native probably of the same city as St Luke, speaking nearly the same language, surrounded by the same customs, combining, as we cannot doubt though we may not distinguish it, the savour of primitive tradition with his own affectionate and close meditations, he has left us an exposition which must always be regarded with veneration, even where it cannot be followed with implicit confidence. It is not indeed so highly thought of as his similar works upon other parts of Scripture, being occasionally deficient in perspicuity and arrangement. The inferiority is attributed by his Benedictine Editor to the occupations and anxieties which pressed upon him in consequence of his recent appointment to the see of Constantinople. (Note on xx. 31.) Perhaps also at a time when the neglect of this book was so general, (§ 1), we ought not to wonder at an uncertain sound proceeding occasionally even from the lips of the Preacher. But with all its defects, his work is on this subject by far the most valuable relic of antiquity, and occupies a large space in the useful expositions which, after an interval of several centuries, were compiled by OEcumenius and Theophylact. The great English

Father Bede was also indebted directly or indirectly to Chrysostom, though he pursued much further than his predecessor the mystical or allegorical mode of interpretation.

It may be of use to some readers to see the dates of such Versions and Commentaries as have been chiefly referred to in the ensuing pages :

Latin Vulgate, 384; printed by papal authority 1589.

Chrysostom, 400.

Bede, 730.

Œcumenius, 10th century.

Theophylact, 11th century.

Ancient Greek Catena (date uncertain) published by Dr Cramer, Oxf. 1838.

Erasmus, Latin Version and Commentary, 1516.

Beza, Latin Version and Commentary, 1556.

Authorised English Version, 1611.

Hammond, Paraphrase and Commentary, 1650.

Lightfoot, Horæ Hebraicæ et Talmudicæ, 1660.

Bishop Pearson, Lectiones in Acta Ap. (first ix. chapters) and Annales Paulini, about 1670. (Ed. Churton, 1844).

Whitby, Paraphrase and Commentary, about 1700.

Biscoe, Lectures on the Acts, 1742. (The references are to the edition of 1840.)

Kuinoel, Latin Commentary, Leipsic, 1818.

Bishop Blomfield, Lectures on the Acts, 1829.

Olshausen, German Commentary, Königsberg, 1834.

De Wette Handbuch zum. N. T., Leipsic, 1838.

Notes on the Four Gospels and the Acts of the Apostles, (anonymous) Pickering, 1838.

Hackett's Commentary on the Acts, Boston, U. S. 1852.

The Greek Testament, edited with Notes, by the Rev. H. Alford, London, 1852. (Vol. II.).

IX. St Luke has left no marks of time by which the dates of his history can be accurately defined ; and the chronological notices of profane writers with respect to this period are either obscure or contradictory. The discussions upon the subject have not been pursued in the present volume. As regards the Book of the Acts, they have no intimate connexion with the province of interpretation, they necessarily extend to great length, involve a variety of conjectures, and have hitherto led to no results which are or are likely to be generally received. Olshausen exhibits a table containing twenty different systems (besides his own). An insight into the nature of the difficulties may be obtained by reference to Greswell's Dissertations, Vol. IV., Browne's *Ordo Sæclorum*, (1844), or Wieseler's *Chronologie des apostolischen Zeitalters*, (Göttingen, 1848). See note on xxiv. 27.

The following Table adopts the arrangement of Mr Greswell; it will at least serve to shew the sequence of events, and to give a general view of the history.

A.D.	EVENTS OF THE ACTS.	ROMAN EMPERORS.	GOVERNORS OF JUDEA.
30	The Ascension—Pentecost.	17th year of Tiberius.	Pontius Pilate (Roman Procurator). Pilate removed.
36	Deacons appointed—Stephen—Conversion of St Paul.	Caligula.	Herod Agrippa (Native King).
37	Paul first visits Jerusalem; departs to Tarsus.	Claudius.	
41	Paul at Jerusalem—Death of James and Herod Agrippa.		
43	Council at Jerusalem.		
48	Paul at Athens and Corinth.		
50	Paul at Ephesus.		
52	Paul before Felix.	Nero.	
54	Paul sent to Rome.		
58	Paul arrives at Rome.		
59	Paul liberated.		
61			Claudius Felix, Portius Festus, Alexander, Ventidius Cumanus,



COMMENTARY  
ON  
THE ACTS OF THE APOSTLES.

---

CHAPTER I.

1 Πρῶτον.] For *πρότερον*. There is a stronger instance of this in John i. 30, *πρώτος μου ἦν*, and probably in Luke ii. 2, *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου*. So Coloss. i. 15, *πρωτότοκος πάσῃς κτίσεως*, ('Begotten before.')

λόγον.] 'A history;' Herod. ii. 143, and 1 Chron. xxix. 29, (LXX.) *οἱ δὲ λοιποὶ λόγοι τοῦ βασιλέως Δανιὴλ, οἱ πρότεροι καὶ οἱ ὑστεροι, γεγραμμένοι εἰσὶν ἐν λόγοις Σαμουὴλ τοῦ βλέποντος.*

ών ἥρξατο.] 'All that Jesus began to do,' i. e. all that he did from the beginning till, &c.

2 διὰ Πνεύματος ἄγιον.] This is perhaps more properly joined with *ἐντειλάμενος* than, as some would take it, with *έξελέξατο*. But see note on ver. 10. The two natures of Christ, though in themselves inseparable, are often by the Evangelists resolved, and presented to us separately. It was in his human nature that he was conceived by the Holy Ghost, anointed with the Holy Ghost, (Acts x. 38), and led by the Holy Ghost into the wilderness, (Luke iv. 1). His humanity is set before us here, and at ver. 7, and very generally in this book, in which he is so often described simply as 'a man.' Thus Chrysostom on this passage says: *ὅρᾶς πῶς ταπεινῶς ἔτι διαλέγεται περὶ αὐτοῦ, ᾧς καὶ αὐτὸς περὶ οἴντον λέγων· ‘εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια’ καὶ γὰρ καὶ τὸ Πνεῦμα τὸ ἄγιον ἐνήργει ἐν ἐκείνῳ τῷ ναῷ.*

ἀνελήφθη.] 'Was taken up.' The same expression

is used at Mark xvi. 19. ‘To take back’ is a more common sense of the word, and would be true in these passages, but it is not so likely to have been intended by the writers. *ἀνεφέρετο* is the word at Luke xxiv. 51.

3 *παθεῖν.*] It does not appear that there is any exact parallel in classical writers or in the LXX. to this absolute use of *παθεῖν*, without adverb or accusative. It was the euphemism by which the disciples spoke of the death of our Lord; see Acts iii. 18; xvii. 3; xxvi. 23; Heb. xiii. 12; 1 Pet. iii. 18. It occurs once only in the gospels, Luke xxii. 15. The clause, ‘He suffered,’ &c., was not an original part of the Apostles’ Creed, but was probably introduced into it as a protest against certain heresies.

*τεκμηρίοις.*] Vulgate and Erasmus *argumentis*, whence the early English Versions ‘arguments,’ or ‘tokens.’ But Beza more correctly ‘*certissimis signis*,’ according to the definition of Aristotle, who used *τεκμήριον* to mean a certain sign, *σημεῖον* an uncertain one. From Beza the authorised English Version appears to have derived the phrase ‘infallible proofs.’

*δι' ημερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς.*] The length of the interval which elapsed between the Resurrection and the Ascension is not mentioned elsewhere in Scripture. During that interval our Lord was not seen continually, as before his death, but he appeared to his disciples occasionally, each appearance being attended with miraculous circumstances. This change in his mode of holding intercourse with them is probably denoted by the word *όπτανόμενος*, which does not occur again in the New Testament, but is found twice in the Septuagint, (3 Reg. viii. 8; Tobit xii. 19). Like the words *όπτάζω*, *όπτασία*, it seems to refer to a *transitory* appearance, differing in that respect from the *έθεασάμεθα*, *έωρήκαμεν*, of St John, (Joh. i. 14; 1 John i. 1). St Chrysostom on this passage says: *οὐ*

γάρ ὁσπερ πρὸ τῆς ἀναστάσεως ἀεὶ μετ' αὐτῶν ἦν, οὕτω καὶ τότε. ὅρα γάρ οὐκ εἶπε τεσσαράκοντα ἡμέρας, ἀλλὰ διὰ τεσσαράκοντα ἡμερῶν. He was seen by the Apostles, not by the Jewish people, (see note on x. 41), nor, except on one occasion (1 Cor. xv. 6), by any large number of the disciples. Chrysostom says: τίνος δὲ ἐνεκεν οὐχὶ πᾶσιν ἀλλὰ τοῖς ἀποστόλοις ἐφάνη; ὅτι φάντασμα ἀν ἔδοξεν εἶναι τοῖς πολλοῖς, οὐκ εἰδόσι τὸ ἀπόρρητον τοῦ μυστηρίου.

*τῆς βασιλείας τοῦ Θεοῦ.]* This expression is used in the New Testament to denote either, as in this place, the Christian Dispensation, the reign of the Messiah, in general, or some particular aspect of it determined by the context; e.g. Christ's invisible kingdom in heaven, in which they shall reign with him hereafter who suffer with him now; Acts xiv. 22, διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, and Matt. v. 10; or the visible establishment of his power on earth, as Luke ix. 27, εἰσὶ τινες τῶν ὡδε ἐστηκότων, οἵ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἰδωσι τὴν βασιλείαν τοῦ Θεοῦ. The disciples however, who with the rest of the Jews expected that the Messiah was to hold an *earthly sovereignty*, (see Matt. xx. 21), probably gave that meaning to the expression here, as appears from their question at ver. 6.

The commencement of the kingdom of God, the Christian Dispensation, upon earth, may be dated from Pentecost. From that time the Apostles preached salvation through Christ, (Acts iv. 12), and administered the sacraments which he had instituted (Acts ii. 41, 42). But up to that time the preaching of Christ and his Apostles, like that of John, was intended to prepare men for the reception of the new dispensation, and with that view to inculcate repentance and amendment of life; and baptism was only administered as a symbol of such repentance. See Matt. iv. 17; x. 7; and Gres-

well's *Dissertations on the Harmony of the Gospels*, II. 153—182.

Before the *βασιλεία τοῦ Θεοῦ* was begun on earth, the *βασιλεία τῆς ἀμαρτίας* prevailed, (Rom. v. 21; Acts xxvi. 18). That monarchy, except within the pale of Judaism, was universal; though now indeed dismembered, it is not yet annihilated.

4 *συναλιζόμενος.*] The English Version, ‘Being assembled together with them,’ appears to be correct. Vulg. *conveniens illis*, as if it were from *ἀλεῖ*; so also the Syriac and Arabic versions, and Theophylact, *κοινωνῶν ἀλῶν καὶ κοινωνῶν τραπέζης, τὸ δὲ πῶς, οὐχ ημέτερον εἰπεῖν.* Beza, *conveniens*.

ἢν ἡκούσατέ μου.] Luke xxiv. 49.

5 *'Ιωάννης μὲν, κ. τ. λ.]* Confirming the words of the Baptist himself at Matt. iii. 11; John i. 33. In connexion with this verse the question may be asked, whether the Apostles had previously been baptized. In the absence of any decisive evidence it appears probable, that if they had received any baptism, it was the same which they also administered while our Lord was on earth, (John iv. 2), namely, the baptism of John. Chrysostom on this passage says, *παρὰ τὴν ἀρχὴν ὑπὸ Ἰωάννου ἐβαπτίσθησαν.* As to the preparatory nature of that baptism, Chrysostom says, (Homil. xxix. ad Johan.), ‘If any one ask, what advantage the baptism of the disciples had over that of John, I should say it had none, for both the one and the other were destitute of the grace of the Spirit, and both parties had the same object in baptizing—to bring their converts to Christ.’ *εἰ δέ τις ἔξετάζοι καὶ τί πλέον εἰχε τὸ τῶν μαθητῶν βάπτισμα τοῦ Ἰωάννου, ἐροῦμεν ὅτι οὐδέν εκάτερα γάρ ὁμοίως τῆς ἐκ τοῦ Πνεύματος χάριτος ἀμοιρα ἦν, καὶ αἵτια μία ἀμφοτέροις ἦν τοῦ βαπτιζειν, τὸ τῷ Χριστῷ προσάγειν τοὺς βαπτιζομένους.* See Augustine on John iv. 2; Tertull. de Bapt. xi.

Chrysostom on this passage argues against the practice, prevailing in his time, of deferring baptism till the approach of death: *ψυχορραγῶν οὐδεὶς λοῦτρον λαμβάνει· οὐκ ἔκεινὸς τῶν μυστηρίων ὁ καίρος, ἀλλὰ τῶν διαθηκῶν.* The physician, by ordering baptism, intimated that the case was hopeless; *ὅταν ἀκούσῃ τοῦ κάμνοντος η γυνὴ ὅτι τοῦτο ἐπέσκηψεν ὁ ἰατρὸς, ὡς ἐπὶ κακῷ τινι κατακόπτεται.*

*οὐ μετὰ πολλὰς ταύτας ημέρας.]* This use of the demonstrative is not common in Greek. That it has become idiomatic in English, is perhaps owing partly to this passage, which is rendered in all the translations preceding the authorised Version, ‘after these few days.’

6 *οἱ μὲν οὖν συνελθόντες.]* Vulg. *qui convenerant*, is perhaps better than the English Version, ‘When they therefore were come together,’ which would imply that they separated after ver. 5. They who were assembled began to question him, supposing that by *τῆς βασιλείας τοῦ Θεοῦ* (ver. 3), a temporal sovereignty was intended. See note on iii. 21. Chrysostom remarks (Homil. ix. in 1 Thess.), that after the descent of the Holy Ghost, the Apostles had more just views regarding the future; as St Paul in the chapter beginning *περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε οὐδὲν γράφεσθαι,* (1 Thess. v. 1). So also St Peter, Acts iii. 21, speaks more correctly respecting *τῆς ἀποκαταστάσεως πάντων.*

7 ‘It is not for you to have the knowledge of times and seasons, which the Father settled by his own proper power.’ Seek not to be admitted into the counsels of the Father—you are not to receive superhuman knowledge, but miraculous power (*ἀλλὰ λήψεσθε δύναμιν*, ver. 8)—the knowledge which you are to display is that of witnesses testifying to the past (*ἐσεσθέ μοι μάρτυρες*), rather than that of prophets declaring the future.

[*ἔθετο ἐν τῇ ἰδίᾳ ἔξουσίᾳ.*] The translation given of these words above appears to be more according to Greek idiom, than the English Version ‘hath put in his own power,’ which follows Vulg. *posuit in potestate suā.* Compare Matt. xxi. 23, *ἐν ποιᾳ ἔξουσίᾳ ταῦτα ποιεῖς;* *ἔθετο,* xix. 21.

[*χρόνους καὶ καιρούς.*] Daniel ii. 21, (LXX.) *αὐτὸς* (i. e. *ὁ Θεός*) *ἀλλοιοὶ καιροὺς καὶ χρόνους.*

[*οὓς ὁ Πατὴρ ἔθετο.*] This may be compared with Mark xiii. 32, But of that day and that hour, &c. Being still ‘inferior to the Father as touching his manhood,’ our Lord speaks on this subject after his resurrection, nearly as he had done before his death: see note on ver. 2. We can hardly accept the explanation of Chrysostom, *ἄγνοεν προσποιεῖται, τῆς ἀκάρου ζητήσεως ἀπάγων αὐτούς.*

[9] *ὑπέλαβε.*] Used in the same sense (an uncommon one) by Herod. i. 24, (of Arion borne up by the dolphin).

It is a remarkable circumstance, and one of which sceptics have endeavoured to take advantage, that the Ascension is not recorded by the two Evangelists St Matthew and St John, who as Apostles were eye-witnesses of it, while it is related by St Mark and St Luke, who do not appear to have been present. We may (with Olshausen) account for this, by supposing that the Apostles, having been witnesses of the whole of our Lord’s earthly sojourn, regarded the Resurrection as the most significant and crowning act of his career. After that he did not dwell with them as before, but appeared and disappeared in a mysterious manner; he scarcely seemed to be resident on earth; his Ascension would be regarded by them as the necessary sequel of the Resurrection, the completion of that miracle; and even if it were marked by any thing to shew that it was a final departure, it did not sensibly alter their

position or their views respecting him. On the other hand, St Mark and St Luke, who had not been closely attached to his person, would be likely to appreciate the events of his history in a different way, viewing each according to its own import, and not as it had relation to other events, or to themselves. Whether this explanation be received or not, no argument against the truth of the Ascension can be founded on the silence of the eye-witnesses ; for the fact is implied, though not related, both by St Matthew and St John. Matt. xxvi. 64, ‘Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven ;’ and see xxviii. 18 : and John xx. 17, ‘I ascend unto my Father and your Father,’ &c. And St Peter, who was an eye-witness, alludes in a passing way not merely to the fact that Christ was ascended, but to the act of ascension, when he uses the very word of St Luke, and says, ὅς ἐστιν ἐν δεξίᾳ τοῦ Θεοῦ, ΠΟΡΕΥΘΕΙΣ εἰς οὐρανόν, (1 Pet. iii. 22). See Lange, *Leben Jesu*, II. 1762.

10 *eis τὸν οὐρανόν.*] These words are to be taken with each of the participles between which they stand. ‘As they gazed up towards heaven, and whilst he was ascending thither.’ (Kuinoel.) A similar remark may perhaps be made respecting διὰ Πνεύματος ἀγίου, ver. 2.

11 Bede: Ob duas illi causas angeli videntur, ut videlicet ascensionis tristitiam regressionis commemoratione consolarentur, et ut vere in ccelum illum ire monstrarent, et non quasi in ccelum sicut Eliam.

ὅν τρόπον.] i. e. visibly in the form of a man, and in a cloud (Augustine, Theophylact) ; not however in a cloud of darkness, but in a *nimbus* of light and glory, Matt. xvii. 5 ; xxiv. 30.

12 *ὅπους.*] St Luke in his Gospel relates (xxiv. 50) that the Ascension took place near Bethany, the

town of Mary and Martha, which was on the eastern slope of the Mount of Olives, fifteen stadia, or two Roman miles from Jerusalem, (John xi. 18). Gethsemane was on the western side of the same hill. St Jerome (*de locis Hebr.*) asserts that ‘ultima vestigia Domini humo impressa hodie cernuntur.’

*σαββάτου ὁδόν.]* Seven stadia, being the distance from the tabernacle in the wilderness to the nearest part of the camp. (Lightf.)

13 *ὑπερῷον.]* From *ὑπέρ*, as *πατρῷος* from *πατήρ*. There is no necessity for supposing, as Hammond has done, that the upper room here mentioned was in the temple. Upper chambers in private houses were frequently used for religious purposes, as appears from the Rabbinical writers cited by Lightfoot, and from Daniel vi. 10, (LXX.) *αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῷοις κατέναντι Ἱερουσαλήμ*, and Acts xx. 8. That the upper chamber was used for other solemnities, we learn from Mark xiv. 15; Acts ix. 37.

Our Lord went up to his *ὑπερῷον*, the great upper chamber which is over all, there to make intercession for us; and we may, even now, in heart and mind thither ascend, and with him continually dwell. *Sursum corda* now; *sursum corpora* hereafter. (See Collect for Ascension Day.)

14 *σὺν γυναιξὶ.]* ‘With the women.’ See Matt. xxvii. 55. Had St Luke intended (as Beza supposed) to say, ‘with their wives,’ he would have written according to his usual manner, *γυναιξὶν αὐτῶν*. (Wolf.)

*Μαρίᾳ.]* Here mentioned for the last time in Scripture. Chrysostom supposes Joseph to have been dead, as he is not here alluded to.

*τοῖς ἀδελφοῖς αὐτοῦ.]* James, Joses, Simon and Jude. Matt. xiii. 55. They are supposed to have

been cousins of our Lord, sons of Mary sister of the Virgin, and Clopas. John xix. 25; Matt. xxvii. 56; Euseb. Hist. iii. 11. Eusebius says Clopas was brother of Joseph.

15 ὄνομάτων.] ‘Persons.’ Rev. iii. 4. It appears that both in the internal councils of the Apostles, and in their intercourse with the people, Peter at first acted as the leader. He is called their *πρωτοστάτης* by Cyril of Jerus., A.D. 347. Οἰκουμενίς; ὁ Πλέτρος, οὐχ ὁ Ἰάκωβος, καὶ ὡς θερμότερος, καὶ ὡς τὴν προστασίαν τῶν μαθητῶν ἐγκεχειρισμένος. This may have been the fulfilment of Luke xxii. 32, καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου, and of Matt. xvi. 18, ἐπὶ ταύτη τῇ πέτρᾳ, &c. The deference paid to him by his brother-apostles is not to be confounded with the supremacy alleged to have been conferred upon him and his reputed successors. Theophylact draws the distinction, when after saying the same as Οἰκουμενίς (supra) he adds, ὅρα δὲ αὐτὸν ἀπαντά μετὰ κοινῆς ποιούντα γνώμης, οὐδὲν αὐθεντικῶς, οὐδὲ ἀπ’ ἔξουσίας.

17 ὅτι κατηριθμημένος ἦν.] ‘Although he had been numbered with us.’ The words of David referred to in ver. 16, are given at ver. 20, and the connexion is as follows: ‘It was necessary, although Judas had been numbered with the Apostles, that the prophecy of David concerning him should be fulfilled; for it is written,’ &c. ὅτι, ‘although,’ as Luke xi. 48, xiv. 14; John viii. 45; Schleusn. Lex. N. T.

κλῆρον.] Note on ver. 26.

18 The connexion of St Peter’s speech is rendered clear by considering this and the next verse to be a parenthesis introduced by St Luke. This supposition appears also necessary, in order to account for the contents of these two verses. For the narrative which they contain, and the meaning of the Hebrew word *Aceldama*, must have been familiar to those whom the

Apostle addressed ; but these explanations would be appropriate, if inserted by the Evangelist, who was writing for a Gentile.

*ἐκτήσατο.]* i. e. was the means of the purchase being made. The bribe which he received and afterwards returned was laid out in that way.

*πρηνῆς.]* i. e. after he had hung or strangled himself (*ἀπήγξατο*, Matt. xxvii. 5), he fell with his face to the ground ; *πρηνῆς* meaning the reverse of *ὑπτιος*, *pronus* as well as *præceps*.

20 *γενηθήτω...αὐτῷ.]* This is in substance, though not verbatim, a quotation from the LXX. version of Psalm lxix. 25. The remainder of the verse is verbatim from Ps. cix. 8. The former passage describes the fate of Judas, and applies to him the imprecations of the lxixth Psalm ; the latter signifies that his place must be filled up. The lxixth Psalm is often quoted in the Gospels of St Matthew and St John, and seems, like the xxiind, to have been regarded as peculiarly prophetic of the Messiah.

21 *δεῖ οὖν.]* Olshausen observes, that it was necessary the number of the Apostles should be completed, as they were representatives of the twelve tribes of Israel (Matt. xix. 28). St Paul was as it were supernumerary, the Apostle of the Gentiles, and Barnabas came in the place of James the elder. (So also Greswell, Dissertations, II. 420.)

That the disciples should have proceeded to this election after the departure of Christ and before the coming of the Holy Spirit, is a proof that in the interval they felt no sense of desertion, no want of guidance for their own internal economy ; though as yet they were not prepared to contend with the world around them.

*τῶν συνελθόντων, κ. τ. λ.]* In order that the testimony of the new Apostle may be as complete as that of the

eleven, the same qualification is required in him which they possessed, of having been with Jesus from the beginning of his ministry. See Mark iii. 14, *καὶ ἐποίησε δάδεκα, ἵνα ὥστι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν.*

*εἰσῆλθε καὶ ἔξηλθεν.]* A Hebrew phrase, Ps. cxxi. 8, ‘The Lord shall preserve thy going out and thy coming in.’

22 *ἀρχάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου.]* Kuinoel would translate this, ‘Beginning from the time when he was baptized by John.’ But the Apostles were not called till some months at least after that event. (Greswell, Townsend.) Moreover the phrase *τὸ βάπτισμα Ἰωάννου*, as is shewn by Greswell, *Dissertations*, i. 355, means in other places the *ministry of John*, and includes his preaching, as well as the initiatory rite which he administered to his disciples; in the same way as *ἡ περιτομὴ* is a complex term, standing not only for the initiatory rite, but for the whole ceremonial law. See Luke xx. 4; Acts xviii. 25, *ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.* So in this place, ‘Beginning from John’s ministry,’ i. e. from the end of it, from the time when it was terminated by his imprisonment: and this agrees exactly with the narrative at Mark i. 14—18, ‘Now after that John was put in prison, Jesus came into Galilee preaching,’ &c.

24 *Σὺ, Κύριε.]* *Kύριος* in the LXX. corresponds to Jehovah in Hebrew; in the New Testament though used in invocations of the Father, as at Acts iv. 29, it is commonly applied to Christ, and is probably to be so understood in this passage; for on the election of a twelfth Apostle it was natural that the disciples should address themselves to him who had appointed the other eleven; and Peter might well give the attribute *Καρδιογνώστης* to him, of whom he had very lately said, ‘Lord, thou knowest all things; thou knowest that I

love thee,' (Joh. xxi. 17). But see note on vii. 59. The attribute is appropriate to the occasion, as it is also at xv. 8.

25 *εἰς τὸν τόπον τὸν ἴδιον.*] An euphemism. Thus Ignatius ad Magn. § 5, says that after death ἔκαστος *εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν*: and Plato, Phædo, c. 57, every soul in Hades ὥκησε τὸν αὐτὴν ἔκάστη τόπον προσήκοντα. Compare Clem. Rom. ad Cor. § 5, and Polycarp ad Philipp. § 9. Chrysostom observes, that St Peter in this speech avoids speaking harshly of Judas.

26 *ἔδωκαν κλήρους αὐτῶν.*] St Peter uses the word *κλῆρος* repeatedly in his speech, as if to lead the disciples to this mode of election.

The practice which prevailed extensively in the ancient world, of determining matters by lot, had among the Jews the sanction of the Mosaic law; the scape-goat being chosen, and the holy land apportioned in that way; the Levites also were appointed by lot to the daily ministration in the temple. (Levit. xvi. 8; Acts xiii. 19; Luke i. 9). No other instance of Christian ordination by lot has been adduced from the apostolic age, or from the first three centuries (for the *χειροτονία* at Acts xiii. 3; xiv. 23, is very different from the *δακτυλοτονία* of the Talmud, a mode of drawing lots described by Selden de Synedr. iii. 11. 4). Yet the word *clerus* was at an early age applied to the Christian ministry, e. g. by Tertullian de Monogamia; and *κληρώω*, to ordain, is found in Clement of Alexandria ap. Euseb. Hist. iii. 23. It seems therefore a probable conclusion, if not a necessary one, that the use of the word *clerus* in the Christian Church took its origin from the present occasion. The Apostle was chosen by lot; hence the sacred office was called a lot, *κλῆρος τῆς διακονίας*; and hence those who bore the office were themselves called *κλῆρος*, the lot, by a

transition of which in our own language the word *ministry* may furnish an example.

The word  $\lambda\alpha\circ\varsigma$  was peculiarly used to designate the Jewish people (Luke ii. 10). It is also applied to the Christian converts in Acts xviii. 10. And as the Jewish people is occasionally called in the Old Testament  $\kappa\lambda\bar{\eta}\rho\varsigma\ \Theta\epsilon\bar{\nu}$ , as well as  $\lambda\alpha\circ\varsigma\ \Theta\epsilon\bar{\nu}$  (Deuteron. ix. 29), so the word  $\kappa\lambda\bar{\eta}\rho\varsigma$  has been transferred to the Christian congregation by St Peter, 1, v. 3,  $\mu\eta\delta\ \omega\varsigma\ \kappa\alpha\tau\alpha\kappa\mu\iota\epsilon\nu\o\varsigma\tau\epsilon\varsigma\ \tau\bar{w}\bar{\eta}\ \kappa\lambda\bar{\eta}\rho\varsigma$ .

Bede on this passage says, ‘Non hoc exemplo, vel quod Jonas propheta sorte deprehensus sit, indifferenter sortibus est credendum, cum privilegia sanctorum, ut Hieronymus ait, communem legem facere non possint.’ The sensible remark of St Jerome was perhaps occasioned by some attempts made in his time to follow the apostolic precedent in the election of bishops; as in the case of St Agnan of Orleans, A.D. 391. From the fourth to the twelfth century it was the custom at the consecration of a bishop to open at hazard the book of the Gospels, and to take the first verse which presented itself, as a prognostic of his future career. Thus an ill omen (Matt. xxv. 41) befell Athanasius, a good one (Luke xv. 22) occurred to a bishop consecrated by Lanfranc. But this was the pagan mode of divination, the *Sortes Virgilianæ*, adapted to the change of religion, and called by a new name, *Sortes Sanctorum*. It was practised by laity as well as clergy, e.g. by Clovis, ap. Gibbon, chap. xxxviii. Many instances of it, and decrees of councils against it, are related by Resnel, Mémoires de l’Académie Royale, Vol. xix. p. 287. See Ducange, Glossary, *Sortes*; Bishop Blomfield, Lectures on the Acts, p. 337—341.

---

## CHAPTER II.

1 συμπληροῦσθαι.] is once again used by St Luke in the unusual sense ‘was arrived, was fully come,’ Luke ix. 51, ἐν τῷ συμπληροῦσθαι τὰς ημέρας τῆς ἀναλήψεως αὐτοῦ.

τὴν ημέραν τῆς Πεντηκοστῆς.] ‘the day of the Pentecost,’ i. e. of the feast so called by the Hellenistic Jews; by the Hebrews known as the feast of weeks; in Tobit ii. 1, both names are given, ἐν τῇ πεντηκοστῇ ἑορτῇ ἡ ἔστι ἀγία ἐπτὰ ἑβδομάδων. At this feast the Jews offered the firstfruits of the harvest, (Levit. xxiii. 16), and also, in later times, celebrated the publication of the Mosaic law from Mount Sinai. It is now commemorated as the day on which the new dispensation was first promulgated, and the firstfruits of the Christian harvest were dedicated to God.

2 οἶκον.] It is maintained by Hammond, Olshausen, and others, that this was one of the rooms adjacent to the temple, and within its precincts, which are described by Josephus, (Ant. viii. 3. 2), and by him called οἶκοι. But if St Luke had intended any thing but a private house, he would probably have used words less liable to be misunderstood by a Gentile, than ὅλος οἶκος, &c. The inauguration of the Christian Church, it is said, becomes a more significant and imposing fact, if the scene of it be laid in the Holy Place of the old religion. But to this it may be answered, that a new Holy Place was consecrated by the present miraculous visitation. According to the ancient and probable tradition, the scene of this chapter was no other than the ‘upper chamber’ of the last, which Cyril of Jerusalem (Lect. xvi. 4) describes as τὴν ἀνωτέραν τῶν ἀποστόλων ἐκκλησίαν, existing in his time, A.D. 347. A church appears to have been built on this spot at an early

period; for when Hadrian visited Jerusalem, he found the temple and city in ruins, except a few dwelling-houses, and the little church of God ( $\tauῆς τοῦ Θεοῦ ἐκκλησίας μικρᾶς οὐσης$ ), which had been built on the site of the  $\bar{\imath}$ *περφῶν* of the Apostles. (Epiphan. Lib. de Pond. c. 14).

3 διαμεριζόμεναι.] Not that each tongue was ‘cloven;’ but from a common source or root ( $\epsilon̄k μιᾶς ρίζης$ , as Chrysostom says), they parted asunder, one to each person. διεμέριζον, ‘distributed,’ ver. 45; Luke xxiii. 34. The English Version here follows Erasmus, who gives *dissectæ* in his version, admitting *dispertitæ* (of the Vulgate) as a double meaning, in his note.

Gregory of Nazianzus (ap. Cramer, Caten.) says, the tongues were διαμεριζόμεναι, διὰ τὸ τῶν χαρισμάτων διάφορον, implying, that each person received with them a different spiritual gift, agreeably to Heb. ii. 4, Πνεύματος ἀγίου μερισμοῖς, and 1 Cor. xii. 11. But though there was ‘a diversity of gifts’ at a later period, it is not clear that such was the case at Pentecost.

ἐκάθισε.] Theophylact: παρέμεινεν, ἐπανεπαύσατο· τὸ γὰρ καθίσαι τοῦ ἑδραίου σημαντικὸν καὶ τοῦ μεῖραι ... πᾶς ἀνὴρ δεχόμενος λειτουργίαν θρόνος ἐστὶ Θεοῦ.

The appearance of flame on the head is described as a mark of divine favour by Ovid, Fasti, vi. 635,

Signa dedit Genitor, tum cum caput igne corusco  
Contigit, inque coma flammeus arsit apex.

and Virg. *AEn.* ii. 682.

4 Theophylact observes, that as at the Tower of Babel the common language was divided into many, so now these many languages were united in a single individual: ὡσπερ ἐν καιρῷ τῆς πυργοποίίας ἡ μία γλῶττα εἰς πολλὰς διετέμεντο, οὕτω τότε αἱ πολλαὶ γλῶτται εἰς ἓν ἀνθρωπον ἤεσαν.

6 γενομένης δὲ τῆς φωνῆς ταύτης.] The English Version, ‘Now when this was noised abroad,’ appears to be correct; *φωνή* for *φήμη*, a rumour, occurs several times in the LXX.

ἄνδρες ἀπὸ πάντων ἔθνους.] They were the more numerous by reason of the feast, which brought many of the foreign Jews back to Jerusalem. Compare xx. 16. The law requiring *all* males to appear before the Lord at the three great feasts (Deut. xvi. 16), was now of course not strictly observed.

7 πάντες...Γαλιλαῖοι.] All from one country, and that country Galilee, which was despised by the Jews, (John vii. 52), though perhaps without reason; for Josephus speaks highly of the courage and industry of its inhabitants, and their corrupt dialect (Mark xiv. 70) was probably the result, not of barbarism, but of their frequent intercourse with foreigners. See Josephus, Bell. Jud. iii. 3. The disciples appear at this time to have been chiefly Galileans, but it is not clear that they had hitherto been distinguished as a sect by that name. Note on xi. 26.

8 The particulars of the miracle are not described minutely. Thus much is plain, that the disciples were enabled to address every person, of whatever nation, in his own language. It is neither necessary nor profitable here to pursue the inquiries, which have been made with no satisfactory result, as to the nature of this faculty, whether it was permanent in those who received it, and whether it was always exerted in the same manner. 1 Cor. xiv. is an important chapter in connexion with this subject.

The Fathers have not failed to observe the symbolical or mystical meanings of this miracle, and they are less fanciful than in some other cases. According to these ancient interpreters, the mighty rushing wind is an emblem of the irresistible power of the Gospel;

the lambent flame which settled on each person is an outward sign of the manifold inward grace, but especially of the gift of tongues, which was therewith imparted; and Pentecost may be viewed as the counterpart of Babel, shewing that as aforetime men had been punished for their sins by mutual estrangement, so now the Gospel is to reconcile them not only to God, but to each other.

9 *'Ιουδαίαν.]* This word appears to be out of place in a list of foreign countries, especially as it is not a connecting link between the districts mentioned before and after it, Mesopotamia and Cappadocia. It has been proposed to read *'Ινδίαν* or *Λυδίαν*. But *'Ιουδαίαν* is found in all the MSS. Asia is to be limited here, as in the Acts generally, to the Roman province so called, coinciding nearly with Ionia, and having Ephesus for its capital.

10 *'Ρωμαῖοι.]* Explained and restricted by the parenthesis which follows, *'Ιουδαῖοι τε καὶ προσήλυτοι*. The same limitation, indeed, is applicable throughout the catalogue. The feast, of course, did not attract the Gentiles, but brought to Jerusalem, for a short sojourn (*ἐπιδημοῦντας*), Jews and proselytes from all quarters.

11 *Κρῆτες.]* E. V. ‘Cretes;’ but at Tit. i. 12, ‘Cretians.’ In Tyndale’s and Cranmer’s bibles the word is rendered, by a strange error, ‘Grekes.’ The following is from Wyclif’s version: ‘Of parthi and medy and elamyte and thei that dwellen at mesopotany, iudee, and capadosy, and ponte and asie, frigie and pamfile egypt, and the parties of libie, that is above sirenен, and comelingis romayns, and iewis and proselfitis, men of crete and of arabi, we han herd hem spekyng in oure langagis the greet thingis of god.’

13 *γλεύκους.]* Wine of last year’s vintage, still sweet and strong. It was possible for the spectators even of this miracle to shut their hearts against it, and

attribute the phenomenon to a cause with which they were themselves familiar. It cannot be doubted that they would have done the same had Christ appeared to them after his resurrection. *Non causa pro causa* may always be found by those who are wilfully disposed; as indeed it was by some of the Jews when the devil was cast out, Luke xi. 15, and by Festus, Acts xxvi. 24.

14 *κατοικοῦντες.*] The same in meaning as ἐπιδημοῦντες at ver. 11, ‘sojourners.’

15 *ένωτίσασθε.*] Gen. iv. 23, ἔνωτίσασθέ μου τοὺς λόγους. The word does not occur elsewhere.

15 *ώρα τρίτη.*] The earliest instance of the word *ώρα* in this sense is found in the writings of the astronomer Hipparchus, b.c. 140. The division of the day into twenty-four parts is ascribed by Herodotus (ii. 109) to the Babylonians. It was known in Greece, but probably to astronomers only, as there is no allusion to it in the remains of Attic literature. (Philological Museum, Camb. i. 33).

17 This is quoted from the LXX. version of Joel ii. 28, with slight variations, of which the principal is *ἐν ταῖς ἑσχάταις ἡμέραις* for *μετὰ ταῦτα*. The time of the Messiah’s advent, being both the end of an old era and the beginning of a new one, was chiefly regarded by the Jews in the former light, and called ‘the latter days.’ Thus Heb. i. 1; ὁ Θεὸς...ἐπ’ ἑσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν νιψ, and so 1 Pet. i. 20. *προφητεύσουσι*, i. e. shall become inspired preachers: this word is not in the Hebrew nor in the LXX.

19 It is here declared that the Messiah’s coming, though a joyful event to God’s faithful people, shall be attended with portents denoting vengeance to his enemies. This and the following verse are referred by Chrysostom and Cyril to the destruction of Jerusalem,

by Basil to the last day. We may, with Theophylact, consider them to point to *both* events, like the similar predictions at Matt. xxiv. 29.

The belief so prevalent in the ancient world, that the convulsions of nature were indications of the Divine wrath, might possibly take its origin from Scripture, e. g. from the plagues of Egypt, Exod. x. 21, &c. See Thucyd. i. 23; Lucan, Pharsal. i. 524; Mark xiii. 4, &c.

21 Theophylact: *τὸ δὲ ὄνομα κυρίου εἰρηται μὲν περὶ τοῦ Χριστοῦ· καθὼς Παῦλος διατρανοῖ* (as St Paul explains it—Rom. x. 13) *οὐτος δὲ τέως οὐ τεθάρρηκεν αὐτοῖς ἀποκαλύψαι τοῦτο.*

22 ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεειγμένον εἰς ὑμᾶς.] English Version, ‘A man approved of God among you,’ following Vulg. ‘*Approbatum a Deo in vobis.*’ (*To approve* in old English and in the English Version means *to prove*.) It may better be translated, ‘a man proved unto you to be from God by the miracles,’ &c.

23 *τῇ ὡρισμένῃ βουλῇ.*] As our Lord had said, ὁ μὲν νιὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον, an expression understood by St Peter now, but not at the time it was uttered. (Luke xxii. 22, 23.)

*διὰ χειρῶν ἀνόμων.*] English Version, ‘by wicked hands.’ Vulg. *iniquorum*, and so ΟEcumen., &c. Such an expression, however, would appear inconsistent in a conciliatory speech, and not according to St Peter’s manner, who says on a similar occasion (iii. 17), ‘through ignorance ye did it.’ The better meaning is, ‘by the hands of Gentiles’ (Pontius Pilate and the Romans), who knew not the law. In this sense *ἄνομος* is used by St Paul, 1 Cor. ix. 21, *τοῖς ἀνόμοις ὡς ἀνομος*, correctly rendered by the English Version, ‘To them that are without law as without law,’ i. e. without the Mosaic law. This expression of St Peter is therefore in some degree conciliatory, as it partly throws the blame on others.

24 *τὰς ὡδῖνας τοῦ θανάτου.*] ‘The bands of death.’ The same phrase occurs Ps. xviii. 5, *περιέσχον με ὡδῖνες θανάτου*. *ὠδῖνες* is used by the LXX. to translate the Hebrew *לִבְנָה* which has two cognate senses, 1 cords or bands; 2 pains of child-birth. The former sense appears more suitable both here and in the passage of the Psalms; the verbs with which *ὠδῖνες* is joined (*λύσας, περιέσχον, περιεκύκλωσαν*) also require that sense. This passage is quoted verbatim by Polycarp ad Philip. i., being perhaps suggested to him by the allusion which he makes in the same sentence to the bonds of the persecuted saints, *τοῖς ἀγιοπρέπεσι δεσμοῖς*.

οὐκ ἦν δυνατόν.] i. e. consistently with God’s purposes. The impossibility did not arise from the divine nature of Christ (as some of the Fathers surmise), for that would have made it equally impossible for him to die.

25 *λέγει εἰς αὐτόν.*] ‘The words of David have reference to him.’ Ephes. v. 32, *ἐγὼ δὲ λέγω εἰς Χριστόν.*

26 *κατασκηνώσει.*] A word implying a temporary sojourn; ‘my body shall with good hope take up its quarters, rest as it were for the night, in its sepulchre.’ See John i. 14.

27 *ἄδον.*] The place of departed spirits, a word which has no reference (like *εἰς ἕδιον τόπον*, i. 25) to the happiness or misery of that place, but to its invisibility. This text probably suggested the wording of the Article in the Creed, ‘He descended *into hell*.’ (Pearson.)

28 *ἐγνώρισάς μοι ὁδὸν ζώης.*] The idea of guidance on a journey appears to be kept in view by the Psalmist throughout this passage.

29 St Paul uses the same argument at chap. xiii.  
26. David is called a *πατριάρχης*, as being the founder

of the royal family. His sepulchre on mount Sion still remained, though it had been pillaged of its treasures by Hyrcanus and Herod. (Joseph. Ant. vii. 15. 3.)

30 ἐκ καρποῦ.] A Hebraism. See Ps. cxxxii. 11.

τὸ κατὰ σάρκα ἀναστῆσαι τὸν Χριστόν.] The genuineness of these words is not free from doubt, as they are omitted in a few MSS., in many ancient versions, and by several of the Fathers in their quotations of the verse: they are however retained by Scholz.

32 πάντες ἡμεῖς.] The twelve, ver. 14. As the manhood of Christ is here set forth by St Peter, τοῦτον ἀνέστησεν ὁ Θεός is suitable to the context. St John, who dwells strongly on his divine nature, represents him as having power to raise himself; John ii. 19, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν, and x. 18.

33 ὃ νῦν ὑμεῖς βλέπετε.] i. e. ‘the effects of which ye now see.’ (Whitby.) He now boldly attributes the effusion of the Spirit to Jesus, having ascribed it to God in the earlier part of his speech (ver. 17) before he had spoken of Jesus; Theophylact.

34 εἶπεν ὁ Κύριος, κ.τ.λ.] This quotation, implying the Divine nature and pre-existence of Christ, had already been used by our Lord against the Pharisees, and no man was able to answer him a word. (Matt. xxii. 44—46.)

It may reasonably be supposed, that this and the other apostolical sermons are not recorded so fully as they were delivered, (see ver. 40, ‘And with many other words did he testify and exhort,’ &c.) At the same time it is not probable that the inspired historian has entirely omitted any of the material points or main divisions of the arguments. In this view, it is interesting to observe, both what is contained in these speeches, and what is not. St Peter addressing the Jews, in this and the following chapters, presents to them rather

the facts than the doctrines of the new dispensation ; and insists not so much on the miraculous nature of those facts, as on their agreement with what he elsewhere calls the ‘more sure word of prophecy’ (2 Pet. i. 19), a topic most likely to prevail with a Jewish audience, and one which he wields with power. First he deepens the impression which the recent miracle had made on their minds, by shewing that it is a fulfilment of prophecy ; he then proves that other predictions respecting the Messiah were also accomplished in Jesus ; and so concludes that he is the Christ. Having thus excited the interest of his hearers, he answers their question, ‘What shall we do?’ and also tells them what they will gain by doing as he prescribes : ‘Repent, be baptized, that ye may obtain remission of sins and the gift of the Holy Ghost.’ The Apostle of the circumcision, in his addresses to the Jews on this and similar occasions, exhibits Christianity as the fulfilment and carrying out of the old dispensation ; while St Paul, the Apostle of the Gentiles, rather contrasts it with the Mosaic law, and shews its superiority ; the argument of each being true and consistent with his own character and mission. On the other hand, in order that he may avoid distracting his hearers by mysteries for which they were scarcely prepared, neither Apostle launches out at once into a full and systematic exposition of doctrine. St Peter speaks of Christ as the man, and alludes to his divine nature indirectly and under the veil of prophecy, so as only to be understood by ‘those who had ears to hear,’ (see vv. 30—36). Athanasius ap. Cramer, Caten. p. 39, says in substance as follows : ‘The Jews considered Jesus to be a mere man ; the Apostles were too prudent to begin by opposing that belief ; they so far comply with it, as to set forth the Saviour at first in his human nature ; they then shew by the signs and tokens fulfilled in him that

he is the Messiah, and so lead their hearers on to draw the conclusion for themselves, that he is divine; his history not being consistent with the assumption, that he is merely human.' There are ingenious observations on the speech of St Peter in Theophylact and Ecumenius.

38 *μετανοήσατε.*] As if to shew that his preaching is a continuation of that of John and Christ, he strikes again their key-note, 'Repent ye.' (Matt. iii. 2; Mark i. 15.) It will be seen at chap. xix. 2, that *βαπτισθῆναι* and *πιστεῦσαι* are almost interchangeable terms; it is however characteristic of the two Apostles St Peter and St Paul, that in answer to the question, What shall we do? the former says, 'Repent and be baptized,' the latter says, 'Believe,' chap. xvi. 31.

*βαπτισθήτω.*] The rite of baptism is here and elsewhere prescribed and submitted to, apparently without explanation on the one side or surprise on the other; being a practice with which the Jews were familiar. They considered that their own nation had once for all been baptized, namely, 'unto Moses in the cloud and in the sea,' (1 Cor. x. 2). But they baptized proselytes and their children. It would therefore seem natural that on becoming proselytes to a new faith, they should themselves undergo that initiatory rite. See introduction to Wall on Infant Baptism, and note on viii. 36.

*ἐπὶ τῷ ὄνόματι Ἰησοῦ Χριστοῦ.*] It is not to be inferred from this or similar passages (viii. 16; xix. 5), that there was ever any deviation from the form of baptism appointed by our Lord in Matt. xxviii. 19. The name of Jesus is mentioned emphatically, to shew that they were to receive His baptism, and no other; His, which He ordained to be the means for obtaining His salvation, and which therefore required above all things faith in His name. So St Paul, Rom. vi. 3, 'as

many as were baptized into Jesus Christ.' Cyprian in his 73rd epistle argues against certain heretics who in his time baptized in the name of Christ only, and says with respect to this passage, 'Jesu Christi mentionem facit Petrus, non quasi Pater omitteretur, sed ut Patri quoque Filius adjungeretur.' In this passage Χριστοῦ is added, because it had been the object of Peter's speech to prove, and it was essential for the Jews to believe, that Jesus was the Messiah.

39 πᾶσι τοῖς εἰς μακράν.] Note on iii. 26. Οecumenius: τὴν τῶν ἐθνῶν ἡνίξατο πίστιν.

40 σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.] So Noah was saved from among his generation (Gen. vii. 1); 'the like figure whereunto, even baptism, doth also now save us,' as St Peter elsewhere says, (1 Pet. iii. 21).

42 τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου.] The article being repeated with each word shews that each is to be taken separately, as at chap. xv. 20. The English Version combines the first two of these datives, 'the Apostles' doctrine and fellowship;' but this would require τῇ διδαχῇ καὶ κοινωνίᾳ τῶν ἀποστόλων. Bishop Pearson would combine the last two, making a ἐν διὰ δυοῖν, 'the communion and breaking of bread,' i. e. the communion in breaking of bread, as in the Vulgate, '*communicationis fractionis panis*'; but this would be τῇ κοινωνίᾳ καὶ κλάσει τοῦ ἄρτου. Upon a comparison of the passages in which κοινωνία occurs, such as Rom. xv. 26, κοινωνίαν τινὰ ποιήσισθαι εἰς τοὺς πτωχούς, Heb. xiii. 16, τῆς δὲ εὐποίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, and 2 Cor. viii. 4, it appears that κοινωνία in this place means 'the communication of worldly goods,' alms-giving. So Hammond, Mosheim de Reb. Christian. p. 113, and Olshausen. Thus Theophylact on Rom. xv. 26, says, πανταχοῦ κοινωνίαν καλεῖ ὁ ἀπόστολος τὴν ἑλεημο-

*τινην.* The peculiar sense in which *κοινωνία* is used (without a genitive) to signify the Lord's Supper, as we now use the word *Communion*, does not seem to have prevailed before the fourth century. (See Chrysostom, &c. ap. Suicer, Thesaur.) Again, by *τῇ κλάσει τοῦ ἄρτου*, we are evidently to understand something characteristic of the disciples as such. It is not therefore merely the Jewish custom mentioned by Lightfoot, of breaking bread before the common meal by way of blessing; nor is it likely to have been the common meal or Agape itself, for there being no clear instance of the term *κλάσις ἄρτου* applied to a meal, the existence of such an idiom cannot safely be assumed; but it means that Christian ceremony which began with breaking bread, the Eucharist itself. It is so explained in the old Syriac Version ap. Suicer, Thesaur., and by many ancient and modern writers. During the first century the Eucharist was celebrated immediately after the Agape or common meal, according to the example of our Lord. See Bingham, Antiquities, v. 293.

43 πάσῃ ψύχῃ.] i. e. τῶν πιστευσάντων, Chrysostom.

44 εἰχον ἀπαντα κοινά.] Note on iv. 34.

46 i. e. Attending daily the old worship in the temple, and celebrating the sacred rite of the new religion in their private houses of assembly, they lived together (took their food in common) with joy and singleness of heart.

47 τοὺς σωζομένους.] English Version, 'such as should be saved.' But that would more properly be *τοὺς μέλλοντας σωθῆναι*. As this term for the disciples or converts is not again used by St Luke, it was here probably suggested to him by St Peter's word *σωθῆτε*, at ver. 40. It may be translated, 'Those who were in the way of salvation;' i. e. those who were seeking to comply with St Peter's injunction, 'Save yourselves.'

Thus at Heb. x. 14, *τοὺς ἀγιαζομένους*, ‘those who are in process of sanctification.’

*ἐκκλησίᾳ.*] This word is used by the LXX. to translate ἡῆπ, *an assembly*. The Christian community appears to have been so called from the first; St Paul at least uses the term in his earliest epistle, that to the Galatians (i. 22). It was soon also applied to the *house* of assembly, by a natural transition, to which the words in Matt. xvi. 18, *οἰκοδομήσω μου τὴν ἐκκλησίαν*, might lead the way. *κυριακὸν* also (not *κυριακῇ*) was used to mean a consecrated *place*, whether church or precinct, (Balsamo, ap. Suicer, Lex.) In the Eastern church, *ἐκκλησία* was generally the word used, *κυριακὸν* occasionally; in the Western, *ecclesia* was most usual, *dominicūm* rare, *cyriacūm* not known. If, therefore, the common derivation of *kirk*, *church*, &c., from *κυριακὸν* be correct, it is remarkable that that word rather than *ἐκκλησία* should have found its way into the languages of Northern Europe, and especially that it should have become naturalised in our own, this country having had an early and intimate connexion with the Western Church, and none (so far as is known) either directly or indirectly with the Eastern. The conjecture of Lipsius appears to be still worthy of consideration, who supposes the word *circ* or *kirk*, denoting a circular temple, to have existed in the Northern languages prior to the introduction of Christianity.

---

## CHAPTER III.

1 Πέτρος καὶ Ἰωάννης.] Between these two Apostles, so dissimilar in age and character, a close union appears to have subsisted, from the time when our Lord joined them together in the office of preparing his last passover, (Luke xxii. 8). In the palace of the high priest, the backsliding of the one did not alienate the other, though he alone of the Apostles was a witness of that infirmity (John xviii. 15—17), and though he appears to have been himself the most constant of all to his divine Master (John xix. 26). In running to the sepulchre, the younger of the two outstripped the elder, but waited for him to enter first (John xx. 3—6). The question of St Peter, ‘ And what shall this man do?’ (John xxi. 21), was suggested rather by affection than by curiosity, as Chrysostom remarks, Homil. in Johan. lxxxviii. 2. So they continued together after Pentecost, contrasted in their outward appearance and deportment, but, as Chrysostom says, like-minded towards each other, *πανταχοῦ βεβαιάν ἔχοντες τὴν ὁμόνοιαν*.

τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην.] The Jews prayed three times a day, at the third, sixth, and ninth hours. It is asserted by Cyprian, Basil, and others, that the same were generally adopted by the primitive church as the times of public worship. There is no contemporary evidence to shew that this was the case in the first age, but the practice prevailed partially at the close of the second century, as appears from Clement of Alexandria (Strom. vii. p. 722), *εἰ δέ τινες καὶ ὥρας τακτὰς ἀπονέμουσιν εὐχῆ, ως τρίτην φέρε, καὶ ἐκτην καὶ ἐνάτην, ἀλλ’ οὖν ὁ γνωστικὸς (the true Christian) παρὰ ὅλον εὐχεταὶ τὸν βίον.* It seems, however, that there were certain fixed hours in the first century, though we are not told what they were. Thus Clemens

Rom. ad Corinth. i. 40, *τὰς προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἡ ἀτάκτως.... ἀλλὰ ὠρισμένοις καιροῖς καὶ ὥραις.* (Bp Pearson, Lect. in Act. Ap.)

The third, sixth, and ninth hours were announced at Rome by the public crier, and are therefore called by Tertullian (de Jejun. x.) ‘horæ quæ publice resonant.’

*2 πρὸς τὴν θύραν τοῦ ἱεροῦ.]* Beggars stationed themselves at the gates of the Christian churches in the time of Chrysostom, who commends the custom, Hom. II. in 2 Ep. ad Tim., διὰ τοῦτο ἐστήκασιν οἱ πένητες πρὸ τῶν θυρῶν, ἵνα μηδεὶς εἰσίη κένος, ἵνα μετὰ ἐλεημοσύνης εἰσίν.

*τὴν ὥραιαν.]* The ‘beautiful’ gate is not mentioned elsewhere. Probably it was the gate of Corinthian brass described by Josephus, Bell. Jud. v. 5, 3.

Severus of Antioch (A.D. 513) thus comments upon the cripple and his cure, ap. Cramer, Caten.: Δοκεῖ ὁ χαλός οὗτος τύπον ἐπέχειν πάσης τῆς ἀνθρωπότητος... ἥντινα νενεκρωμένην μὲν ἔζωποίσεν ὁ Χριστὸς τῷ οἰκείῳ θανάτῳ, παρειμένην δὲ πρὸς τὰ τῆς δικαιοσύνης ἔργα καὶ βαίνειν τὸ παράπαν οὐ δυναμένην, ἀλλ᾽ ἔξω κειμένην τοῦ ἱεροῦ, τὴν χεῖρα τῆς διδασκαλίας ὄρεξαντες, ἀνέστησαν οἱ Ἀπόστολοι· ἀργύριον καὶ χρυσίον οὐ δόντες, εἰ καὶ περὶ ταῦτα ἐκεχήνει... τὴν δὲ ὥραιαν αὐτῇ θύραν ἀνοίξαντες, ἥτις ἐστιν Ἰησοῦς, “ὁ ὥραιος μὲν κάλλει παρὰ τοὺς νιὸν τῶν ἀνθρώπων”... καὶ ἐν τοῖς Εὐαγγελίοις βοῶ· “ἐγώ εἰμι ἡ θύρα.”

*6 εἰπε δὲ Πέτρος.]* Chrysostom says, ‘John is always silent, and Peter speaks for him as well as for himself,’ ὁ Ἰωάννης πανταχοῦ σιγᾷ, ὁ δὲ Πέτρος καὶ ὑπὲρ αὐτοῦ ἀπολογεῖται. John was indeed the younger and more gentle, Peter the elder and bolder of the two; but John also appears to have shewn boldness in speaking, chap. iv. 13, 19.

έγειραι.] Neither Christ nor the Apostles in their 'beginning of miracles' required faith on the part of those for whom the miracle was wrought. So Chrysostom on chap. ix. 34, who compares this passage, in respect of the absence of faith, with the healing of Eneas, *καθάπερ ὁ Χριστὸς ἀρχόμενος τῶν σημείων* (John ii.) *οὐκ ἀπήτει πίστιν, οὕτως οὐδὲ οὗτοι (οἱ Ἀπόστολοι)*. The miracle was wrought that faith might follow (*ἐπὶ τὴν πίστει*, v. 16). This, of course, did not last long. Whether at Jerusalem or at Lystra, as soon as they had made their credentials generally known, faith became a condition precedent and not subsequent to the miracle. See v. 14, 15; xiv. 9.

7 πιάσας τὴν χεῖρα.] Except in cases of great faith, some outward action generally accompanies the miraculous act of healing, in order to 'help their unbelief.' Chrysostom says, 'Such was the practice of Christ also; He often applied his hand, where they were not strong enough in their faith.' *οὕτω καὶ ὁ Χριστὸς ἐποίησε πολλάκις τὴν χεῖρα προσήγαγεν, ὅπου ἦσαν ἀσθενέστεροι τὴν πίστιν.* Compare John iv. 48, 'Except ye see signs,' &c.

11 κρατοῦντος.] 'While he was holding fast, detaining,' chap. ii. 24.

στοὰ τῇ καλουμένῃ Σολομῶντος.] In the general destruction of Solomon's temple by Nebuchadnezzar, this colonnade or covered walk had escaped; and Zerubbabel, when he rebuilt the temple, preserved it as a monument of antiquity. It was also called *ἀνατολική*. Josephus, Ant. xx. 9, 7. John x. 23.

12 ἐπὶ τούτῳ.] Not 'at this thing,' but 'at this man,' as is shewn by the subsequent use of *αὐτόν*.

πεποιηκόσι τοῦ περιπατεῖν.] The genitive is a Hebraism, often found in the LXX.

13 τὸν παῖδα αὐτοῦ.] 'His servant.' Note on iv. 27.

14 δίκαιον.] Note on vii. 52.

15 ἀρχηγὸν τῆς ζώης.] This title, the Prince or rather the Captain of life (Beza, *principem*, Vulgate, *auctorem vitæ*), does not occur again. It is well placed here, presenting a contrast to φονέα in the preceding verse, and suggesting the transition to ὁ ὁ Θεος ἡγειρεν, which follows.

16 English Version, ‘His name through faith in his name.’ It appears better to follow Olshausen in giving here to ἐπὶ its not unusual sense, *in order to, with a view to*; so that the meaning of the verse, which is otherwise somewhat obscure, may be as follows: ‘In order to produce faith in his name, the lame man has by his name been made strong; that is to say, *our* faith in him procured this wholeness for the cripple.’ Much stress is laid in this and the next chapter on the *name* of Jesus, as if to imply its superiority to those names or words on which the sorcerers relied; see ver. 6; iv. 7, 10; see also xix. 17; xxvi. 9. It was an ancient custom to regard certain *names* with peculiar awe. Thus among the Jews the name of Jehovah was not to be taken in vain by themselves, nor communicated to the stranger (Philo Mos. p. 683; Biscoe, p. 212); the Greeks dreaded the name of the Erinyes. The city Rome had a name, ‘quod nefas dicere arcanis caeremoniarum.’ (Plin. iii. 5). The name ‘at which every knee shall bow,’ was especially commemorated by the unreformed church on the 14th of January, and still marks a day in our Calendar, (Aug. 7).

ἡ πίστις.] i. e. *our* faith.

δι' αὐτοῦ.] which is produced by him, and which is also sometimes said to be *eis* αὐτὸν, because it looks to and relies on him.

17 ἀδελφοι.] πεφοβημένας αὐτῶν τὰς ψυχὰς εὑθέως τῇ τῶν ἀδελφῶν προσηγορίᾳ παρεμυθήσατο. Chrysostom.

κατὰ ἄγνοιαν.] ‘You acted in ignorance, and so did your rulers.’ See chap. xiii. 27; Note on xxvi. 9;

1 Cor. ii. 8. He excuses them as Joseph did his brethren, Genesis xlvi. 5, ‘Be not grieved, nor angry with yourselves that ye sold me hither.’ The ignorance was sinful, for they ought to have known; but pardonable, for our Lord himself prayed that they might be forgiven, (Luke xxiii. 34).

19 ἐπιστρέψατε εἰς τὸ ἔξαλειφθῆναι.] The language here is similar to that of Isaiah xliv. 22, ἀπῆλειψα ὡς νεφέλην τὰς ἀνομίας σου ... ἐπιστράφητι πρός με.

ὅπως ἀν. ] ‘In order that.’ This meaning, which is common, and occurs at Luke ii. 35, has been rightly adopted here by modern expositors, as well as by the ancient Syriac and Arabic Versions. There does not appear to be authority for taking ὅπως ἀν for ἐπειδάν, ‘when,’ as is done by the English Version, (following Beza, who gives instances of ὅπως, but not of ὅπως ἀν in that sense). Vulg. *ut cum venerint*.

ἀπὸ προσώπου.] ‘going forth from him,’ i. e. accomplished by him.

20 προκεκηρυγμένου.] The reading now generally received is προκεχειρισμένου, ‘prepared beforehand.’

21 ἄχρι χρόνων ἀποκαταστάσεως πάντων ὥν ἐλάλησεν.] ‘Until the time of the universal restoration which God declared;’ so Vulgate. ὥν for ἡς; from not observing this, Lightfoot and Schleusner understand ἀποκαταστάσεως here to mean *consummation*, a sense which does not appear to be found in either sacred or profane writers. ἀπὸ has the same force in ἀποκαθίστημι as in ἀποδίδωμι, ἀπαιτέω, ἀποστρέφω.

The same period is intended by χρόνοι ἀποκατ. as by καιροὶ ἀναψύξεως; but in the preceding verse that epoch is viewed as it affects mankind, refreshing and reviving them; in this, as it fulfils prophecy. Since Pentecost the Apostles have grown wiser than when they asked εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις, &c. (i. 6). Note on i. 7. They now endeavour to remove

from others that false expectation which till lately they entertained themselves, and declare that the end is not to be yet. There is however some ground for the opinion of Olshausen and others, that they were still unacquainted with the double aspect of the prophecies contained in the xxivth chapter of St Matthew, and that they thought their own generation was not to pass away till those predictions should have been entirely and once for all fulfilled.

The word *ἀποκατάστασις* is applied by Josephus to the return from captivity, and by Philo to the restitution of inheritances in the year of jubilee. This latter practice had not been resumed since the captivity, according to Maimonides, ap. Greswell, *Dissertations*, i. 543. Possibly, however, the remembrance of it suggested the use of the word *ἀποκατάστασις* here and at i. 6, if Mr Greswell be right in his conjecture that the year now passing coincided with a year of jubilee, i. e. A.D. 30. (*Dissertations*, iii. 444).

23 ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.] Deut. xviii. 19, 'I will require it of him,' both in the Hebrew and LXX. Bede: 'Et hic ergo et multis aliis in locis ubi apostoli et evangelistæ de veteri testamento exempla posuerunt, perspicuum est eos Scripturarum sensum quæsisse, non verba, nec magnopere de ordine sermonibusque curasse, ut intellectui res pateret.'

25 νιοὶ τῶν προφητῶν καὶ τῆς διαθήκης.] Chrysostom: τουτέστι κληρονόμοι, διαδόχοι, 'Ye are the heirs of the prophets and inheritors of the dispensation,' i. e. inheritors of the dispensation foretold by the prophets.

26 ὑμῖν πρῶτον.] St Peter perceived that the promise made to Abraham was not restricted to the Jewish nation, though they were the first to benefit by it. He appears also in ii. 39, (*πᾶσι τοῖς εἰς μακράν*), to imply the same. Yet he retained some scruples, and was not prepared to carry the Gospel among

the Gentiles, till he had received a further revelation  
(chap. x.)

---

## CHAPTER IV.

1 ὁ στρατηγὸς τοῦ ἱεροῦ.] The captain of the band of Levites who kept guard in and around the Temple. In Luke xxii. 4, *τοῖς ἀρχιερέωντι καὶ τοῖς στρατηγοῖς*, the plural is used, because there were twenty-four such bands, which relieved guard in succession, each having its commander, who was for the time ὁ στρατηγὸς τοῦ ἱεροῦ. (Josephus, Ant. xx. 6. 2.) The Apostles were now teaching in the Temple without human authority, as our Lord had done, Matt. xxi. 23. The priests and the officer of the watch of course objected to the disturbance, the Sadducees to the doctrine. A complaint was therefore made to the Sanhedrim, in which assembly the Sadducees must have had great weight, even if they did not preponderate, as the High Priest was apparently of their sect. (v. 17.)

It has been observed, that in the proceedings against Christ, the Pharisees took a prominent part, because they had been denounced by him as hypocrites, blind leaders of the blind, and their influence with the people was diminished by his teaching; but the Apostles, whose calling and occupation it was to testify of the Resurrection, were bitterly attacked by the Sadducees, and found the opposite sect more tolerant of their doctrine. (See v. 34; xxiii. 6.) When however the disciples, in the person of Stephen, had been charged with disaffection to the Mosaic law, the Pharisees, being zealots for the law, appear to have joined in the persecution which ensued. Hence the activity of Saul, who was a Pharisee, viii. 3; xxii. 3, 4.

2 καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν.] The words ἐν τῷ Ἰησοῦ may better be joined with τὴν ἀνάστασιν than with καταγγέλλειν. See note on xiii. 38, διὰ τούτου ὑμῖν ἀφεσίς ἀμαρτιῶν καταγγέλλεται. ‘To preach the Resurrection in Jesus,’ i. e. *in virtue of*, as in 1 Cor. xv. 22, ὡσπερ γὰρ ἐν Ἀδὰμ πάντες ἀποθνήσκουσι, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιθήσονται. See note on xxvi. 23.

3 ἦν γὰρ ἐσπέρα.] The miracle having been performed at the ninth hour. (iii. 1.)

4 Note on xiii. 52.

5 The supreme judicial council called Sanhedrim (*σύνεδροι*) is assembled.

6 Annas and Caiaphas are mentioned together as High Priests when John commenced his ministry, Luke iii. 2. At both times Caiaphas was actual High Priest, but his father-in-law, Annas, having previously filled the office for fifteen years, and acquired in it the esteem and confidence of the people, still retained the name and much of the authority, as appears from the circumstance that Christ was carried first before him, not before Caiaphas, John xviii. 13, 24. See Biscoe on Acts, p. 420.

ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.] ‘As many as were of the order of chief priests.’ The same phrase is used apparently in the same sense by Josephus, Ant. xv. 3, 1. These are the ἀρχιερεῖς who formed part of the Sanhedrim (Matt. xxvi. 3; Acts v. 24), being the chiefs of the twenty-four priestly courses or families (*εφημερίαι*, Luke i. 5), which from the time of David performed the service of the sanctuary by weekly turns, 1 Chron. xxiv. For γένος in this sense, see Galat. i. 14.

7 ἐν τῷ μέσῳ.] The council sat in a semicircle.

ἐν ποιᾳ δινάμει.] The question (perhaps owing to the divisions in the council itself) is put in an am-

biguous form. It might refer, like the similar question in Matt. xxi. 23, to their teaching in the temple, which was the nominal offence, or to their preaching the Resurrection, which was the real *gravamen*, or to the miracle performed at the Beautiful Gate. The words are taken in this last sense by the Apostle, with some expression of doubt (*εἰ ημεῖς ἀνακρινόμεθα*), but with decisive effect.

This speech to the council, compared with the previous addresses to the people, is remarkable for its condensation. Short as it is, it does not abate anything from the claims already made in the name of Christ, for it declares that as the cripple had been saved by that name, so salvation generally (*ἡ σωτηρία*) is to be obtained by that, and by no other.

9 *ἐν τίνι.*] English Version, ‘By what means:’ rather, ‘by whom.’

11 This passage from the cxviiith Psalm, so often cited or alluded to in the New Testament, is first quoted by our Lord on an occasion very similiar to the present, Matt. xxi. 23, 42, another verse of the same Psalm having shortly before been used by the multitude as an exclamation in his honour, ‘Blessed is he,’ &c. (Matt. xxi. 9). There are several other instances in which St Peter seems to have specially in view the conduct and language of our Lord: see ii. 34; xi. 16; xv. 10; 1 Pet. iv. 7; 2 Pet. i. 14; as if in his life, no less than in his death, he were mindful of the words, ‘Follow thou me.’

13 *ἰδῶται.*] In classical Greek, the meaning of this word depends on the context; in classical Latin (e. g. Cicero) it is used only in the sense which obtains here, common men, i. e. ignorant, illiterate.

*ἐπεγίνωσκον.*] ‘recognised.’

*σὺν τῷ Ἰησοῦ ἤσαν.*] They had in like manner marvelled at Jesus because ‘he knew letters, having never learned,’ John vii. 15.

19 See v. 29. Socrates, ap. Plat. *Apol.* xvii. : ἐγώ  
νῦμας, ὡς ἀνδρες Ἀθηναῖοι, αὐτάζομαι μὲν καὶ φιλῶ, πεί-  
• σομαι δὲ τῷ Θεῷ μᾶλλον ηὔμιν. *Liv. xxxix.* 37; an  
argument often abused by enthusiasts who mistake their  
own zeal for divine inspiration.

21 *προσαπειλησάμενοι.]* ‘Having threatened them  
in addition,’ with threats superadded to the inhibition  
of ver. 18. (Alford.)

24 ὁμοθυμαδὸν ἥραν φωνὴν.] In contemplating  
this sudden burst of praise, as well as the unpremeditated  
songs of Simeon, Zacharias, and the Virgin, it  
is necessary to bear in mind, that a devout Israelite was  
familiar with the language of the Psalms, and in some  
degree impressed with their spirit, and would therefore  
be ready on occasions of excitement to pour forth  
strains far above the level of ordinary speech; so that  
in these, as in other cases, the Divine Spirit who sug-  
gested the effusion was only acting in accordance with  
the peculiar disposition of those whom he inspired. See  
Dr Mill, on the Historical character of Luke i. p. 41.

Δέσποτα, &c.] The threats of their enemies only  
lead them to rely more fully on the omnipotence of God.  
This passage is noticed by Irenæus (ap. Cramer, Caten.)  
and Theophylact, as a refutation of the Asiatic and  
Egyptian Gnostics, such as Marcion and Valentinus,  
who denied that the supreme God, the Father of Christ,  
was the same with God the Creator of the world.

25 The second psalm, here attributed to David,  
was understood by the Rabbins to apply to Christ.  
(Lightfoot).

27 συνήχθησαν... Ἡρώδης τε καὶ Πόντιος Πιλά-  
τος.] They had before been at enmity, as St Luke  
relates in his Gospel, xxiii. 12.

παιδά σου.] Our Lord is thus described again, ch. iii.  
13: ἐδόξασε τὸν παιδα αὐτοῦ Ἰησοῦν. The expression  
*παις Θεοῦ* has been generally taken (e. g. by St Am-

brose and Erasmus) to be identical with *vios Θeoū*. *Πaīs* is, however, commonly used by the LXX. to translate עבָד, ‘a servant,’ as in Isaiah xlvi. 1, ‘Behold my servant, whom I uphold,’ which is quoted and applied to Jesus by St Matthew, xii. 18. Isaiah lii. 13: ‘Behold, my servant shall deal prudently, he shall be exalted and extolled, and shall be very high,’ a prophecy relating to Christ. In the context of these passages the Messiah is represented as fulfilling an office, as being first humbled and afterwards exalted, and in this character he is styled by Isaiah the *servant* of God, *πaīs Θeoū*: as in Zechariah iii. 8, he is called δοῦλος, (Hebr. עבָד צמַח), ‘I will bring forth my servant the Branch.’ This language is adopted in the New Testament, Matt. xii. 18, and in conformity with it our Lord is said to have taken upon him the form of a servant (*μορφὴν δούλου*), and to have been obedient (*ὑπήκοος*) unto death, Philipp. ii. 7, 8. In this place, therefore, *πaīs* is to be translated *servant*, as it already is in the English Version at ver. 25, ‘David thy servant;’ and we are to understand that as *πaīs Θeoū* Christ is spoken of in his mediatorial office or ministry, as *vios Θeoū* with reference to his Sonship or divine nature. But though the former expression is found in the New Testament, it is not, nor was it likely to be, of frequent occurrence. The disciples would naturally contemplate and speak of him rather as their own *Lord* (*κύριος*) than as the *servant* of God. There is a learned paper on this subject by Nitzsch in Ullmann’s Theologische Zeitschr. for 1828, p. 331. He maintains, that both in the LXX. and in the New Testament, *πaīs* may always be translated either ‘servant,’ or ‘one of tender years,’ never necessarily the same as *vios*. See Isaiah xliv. 21; Luke i. 54.

29 The disciples pray not for their own safety, but that the glory of God may through them be advanced.

*δούλους σου μετὰ παρόντιας.]* The Greek words, perhaps by accident, form an antithesis, and suggest the reflection, that boldness of speech, which is usually the privilege of freemen (Aristoph. Ranæ, 949, Dindorf), is the duty of those who are in the service of Christ.

*31 ἐσαλεύθη ὁ τόπος.]* The special presence of the Holy Ghost is accompanied with a sign to the senses, an earthquake, as before with the appearance of flame (ii. 3). Both phenomena are mentioned by Virgil as marks of divine favour. Note on ii. 3; Virg. *Æn.* iii. 89 :

*Da, pater, augurium atque animis illabere nostris;  
Vix ea fatus eram tremere omnia visa repente, &c.*

With respect to these and other coincidences between the facts of revelation and the opinions and superstitions of the heathen world, it must be admitted that they occur too frequently to be accounted for by the supposition that they are accidental. Such resemblances seem to admit one of two solutions ; either that God condescended to use methods, which men had already without authority supposed him to use ; or that men *had* an authority for so believing, viz. a tradition which was derived to them from a distant age, but of which the source or the channel, or both, are now obliterated. The former hypothesis seems better to account for the appearance of the star to the magi, and see note on xix. 12 ; the latter will apply to the instance in the present passage, and to ii. 3, 19, and to the Gentile anticipations of the incarnation. Notes on vii. 56 ; xiv. 11.

*32 τοῦ δὲ πλήθους...ψυχὴ μία.]* In his pictures of the early church St Luke describes forcibly, though by a single touch, the unanimity of the disciples. He does so here by a marked antithesis, and in ii. 46 ; v. 12, by the use of his favourite word *ὁμοθυμαδόν*.

*33 χάρις.]* Popular favour, as appears from ii. 47,

*ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.* The next verse gives the reason why the people looked favourably upon them, because they suffered none of their number to be in need. The mutual charity of the disciples had its effect on the Jewish populace, as it afterwards had on the Gentiles, when they exclaimed, See how these Christians love one another, ‘Vide, inquit, ut sese invicem diligent.’ Tertull. Apol. xxxix.

34 ὅσοι γὰρ, κ. τ. λ.] Such beneficence was evidently voluntary, and community of goods was not a rule, even with the primitive Christians, as appears from v. 4.

36 παρακλήσεως.] ‘exhortation.’ xi. 23, ὃς (Βαρνάβας) παρεκάλει πάντας. Euseb. Hist. i. 12, says, *τῶν ἐβδομήκοντα μαθητῶν κατάλογος μὲν οὐδεὶς οὐδαμῇ φέρεται λέγεται γε μὴν εἰς αὐτῶν Βαρνάβας γεγονέναι.* The latter part of this statement, quoted by Eusebius from a lost work of Clemens Alex., is not entitled to much consideration.

37 *ὑπάρχοντος αὐτῷ ἀγροῦ.*] The Levites as a tribe were prohibited from holding land, Numbers xviii. 20. Jeremiah, however, being an individual of the tribe, purchased a field, Jer. xxxii. 6. It is not probable that the Mosaic laws as to the division and possession of land were observed with much strictness after the captivity.

χρῆμα.] ‘The money,’ not quite synonymous with *τιμὴ*, ‘the price,’ which occurs at the beginning of the next chapter. This sense of the singular *χρῆμα* is very rare, but is classical, being found in Herodotus, iii. 38. There is no other instance of it in the New Testament. The plural only is used in this sense by the LXX.



## CHAPTER V.

THE Christian church, even in its earliest infancy, was threatened with danger from within as well as from without. For the present, until it should become stronger, the internal mischief is stopped by making a terrible example of the offenders, and the external danger is averted and turned to its advantage by the miraculous rescue of the imprisoned Apostles. The Jews now begin to recognise the disciples as a distinct community, and allow them to assemble unmolested in a public place within the precincts of the temple. The childhood of the Church at this period may be compared with that of its Divine founder, who ‘increased in wisdom and stature, and in favour with God and man.’

3 διατί ἐπλήρωσεν.] i.e. Wherefore hast thou allowed Satan to put it into thy heart? as it is at ver. 4, ‘Wherefore hast thou conceived?’ It was the suggestion of Satan, but might have been resisted. Theophylact: Ἀνανίας αὐτὸς ἐγένετο αἵτιος, ὁ εὐτρεπίσας οἱ τὸν δέξασθαι τὴν ἐνέργειαν τοῦ Σατανοῦ καὶ πληρωθῆναι.... τρία ἐν τῷ αὐτῷ σημεῖᾳ· τὸ τὰ λάθρα γεγονότα εἰδέναι· τὸ τὰ ἐν τῇ διανοίᾳ μελετηθέντα μη ἀγνοῆσαι· τὸ καὶ προστάγματι ἀνελεῖν.

4 οὐχὶ μένον, &c.] Note on iv. 34. Compare Eccles. v. 5, ‘Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.’

τί ὅτι.] i.e. τί γέγονεν ὅτι, as it is expressed in John xiv. 22. See also Mark ii. 16; Luke ii. 49.

ἔθου ἐν τῇ καρδίᾳ σου.] A Hebraism. Compare Daniel i. 8, ἔθετο Δανιὴλ εἰς τὴν καρδίαν αὐτοῦ: and Mal. ii. 2.

οὐκ ἐψεύσω, κ. τ. λ.] i.e. Thou hast lied not only unto us men, but also unto the Holy Ghost, who dwelleth

in us. *ψεύδομαι* in this verse has a dative of the person, in the preceding an accusative; *εὐαγγελίζομαι* has the same variety of construction.

*τῷ Θεῷ.]* Bede: ‘Supra dixerat eum mentitum Spiritui Sancto. Patet ergo Spiritum Sanctum esse Deum, et errorem Macedonii damnatum priusquam natus fuisset.’

*5 τοὺς ἀκούοντας ταῦτα.]* English Version, ‘Those who heard these things,’ (i. e. these words); rather ‘those who heard of these things,’ (i. e. these events); as at ver. 11.

*6 οἱ νεώτεροι.]* Mosheim supposes that these were an inferior order of ministers, their name being the correlative of *πρεσβύτεροι*. (De reb. Christian. p. 114). There seems to be no strong argument for or against this conjecture.

*συνέστειλαν.]* ‘Wrapped him up.’ Eur. Troad. 376, *οὐ δάμαρτος ἐν χεροῖν Πέπλοις συνεστάλησαν, ἐν ξένῃ δὲ γῇ Κεῖνται.*

As to the severity of the punishment in this case, compared with that which was inflicted on Simon Magus (chap viii.) and on Elymas (chap. xiii.), we may observe (with Olshausen) that Ananias and Sapphira were Christians in enjoyment of greater privileges, and therefore under heavier responsibilities than Elymas, or even than Simon Magus. So that these three cases together are a comment on the text, ‘To whom much is given,’ &c. (Luke xii. 48).

*9 πειράσαι.]* To put to the test, challenge, or dare the Divine power residing in the Apostles.

*12 ἥσαν ὁμοθυμαδόν.]* i. e. they had agreed to resort thither.

*13 ἀπαντεῖς.]* i.e. The believers generally: as at ii. 1. *τῶν λοιπῶν.]* i. e. The rest of the people, as at 1 Thess. iv. 13.

*κολλᾶσθαι.]* To approach in a familiar manner,

ix. 26. Unbelievers kept aloof, left them to themselves; being afraid of them (*οὐδεὶς ἐτόλμα*).

14 μᾶλλον.] ‘More and more.’

ἀνδρῶν τε καὶ γυναικῶν.] It may be thought from this, compared with iv. 4, that the women had not hitherto come in great numbers. The mention here made of them is, at least, an indication, that the disciples were at this time unmolested, and that those who joined them were not exposed to danger or insult.

15 ὥστε, κ.τ.λ.] The English Version connects this with the former clause of ver. 12, and puts the intervening sentences into a parenthesis; which is awkward and ungrammatical. The connexion of the 14th and 15th verses appears to have been overlooked. Taken together they shew how prevalent and how intense the faith had become. Multitudes believed, so that it was a common thing for the sick to be carried out, &c. Their faith induced them to resort to the Apostles. Faith was now precedent, not subsequent to the miracle, as at iii. 6. Their faith made them whole.

κραββάτων.] Coarser than *κλινῶν*. The rich came on their beds, the poor on their pallets.

ἴνα ἐρχομένου, κ.τ.λ.] Note on xix. 12.

16 τὸ πλῆθος.] ‘The population.’

17 αἱρεσίς.] Note on xxiv. 5. The Sadducees, indignant at the popularity of the Apostles, make a second unsuccessful attempt to suppress the doctrine of the Resurrection.

20 τὰ ρήματα τῆς ζωῆς ταύτης.] ‘The words of this life,’ i. e. of this life-giving doctrine; an expression similar to that at xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης.

21 παραγενόμενος.] i. e. having come to the chamber in the temple, in which the Sanhedrim met, and which was at some distance from Solomon’s porch, the resort of the Apostles. Matt. xxvii. 5; Acts vi. 13.

*γερουσίαν.]* The word by which the Sanhedrim or council of Jewish elders is commonly designated in the LXX.

24 *ἱερεύς.]* i. e. the High Priest.

*στρατηγός.]* Note on chap. iv. 1.

*ἀρχιερεῖς.]* The chiefs of the twenty-four courses of priests.

*τί ἀν γένοιτο τοῦτο;]* Not ‘what this might be,’ but as E. V. ‘Whereunto this would grow.’

28 *βούλεσθε, κ. τ. λ.]* Bede: Oblitus est princeps sacerdotum debiti quod ipse sibi et suis imprecatus est dicens, ‘Sanguis ejus super nos et super filios nostros.’

29 *πειθαρχεῖν, κ. τ. λ.]* As at iv. 19.

30 *διεχειρίσασθε κρεμάσαντες.]* ‘Slew by hanging.’

31 *δοῦναι μετάνοιαν.]* i. e. to give an opportunity for repentance; in St Paul’s language, *τόπον μετανοίας*, Heb. xii. 17.

33 *διεπρίοντο.]* They were not pricked with remorse (*κατενύγησαν*), as the people had been by a similar address (ii. 37), but ‘sawn asunder,’ torn to pieces with rage. The English Version adds, *to the heart*, from vii. 54, *διεπρίοντο ἐν ταῖς καρδίαις αὐτῶν*.

34 Gamaliel, St Paul’s master (xxii. 3), and president of the council, according to Lightfoot.

36 Theudas. This impostor is not again mentioned in history. It was not till long after the speech of Gamaliel, in the fourth year of the emperor Claudius, that another Theudas gave out that he was a prophet, put himself at the head of a multitude, and was defeated by the Roman governor Fadus. Joseph. Ant. xx. 5, 1.

*λέγων εἶναι τινα ἑαυτόν.]* Chap. viii. 9, *λέγων εἶναι τινα ἑαυτὸν μέγαν*. Sophocles, Elect. 939, *ἡνχεις τις εἶναι*.

37 *ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς.]* This census was made in the reign of Augustus, when Cyrenius or

Quirinus was governor of Syria, and, as is generally agreed, was ten or twelve years subsequent to that which was going on at the Nativity, when Saturninus was pro-consul of Syria. (The words of St Luke in his Gospel, ii. 2, *αὐτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου*, are interpreted by Greswell and others, ‘this census took place before Quirinus was governor of Syria ;’ *πρώτη* for *προτέρα*.) The census here spoken of included an *ἀποτίμησις*, or valuation of property, and was not a mere *ἀπογραφὴ* or enrolment of the population, such as was going on at the Nativity : Josephus says, Quirinus was sent into Syria, *δικαιοδότης τοῦ ἔθνους καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος*. This inquisition into estates was regarded by some of the Jews as a mark of slavery, and led to the insurrection of Judas, here alluded to, and described by Josephus, Ant. xviii. 1, 1. According to that historian, the followers of Judas became a sect of fanatics, who sought to restore the ancient theocracy, said that God was their only king, refused submission to human authority, and made their tenets a pretext for robbery and murder. A similar disturbance is mentioned Acts xxi. 38, where see note.

38 This neutral policy, and the argument by which it was recommended, might proceed, as bishop Pearson supposes, from mere opposition to the Sadducees, or might be the suggestion (according to Olshausen) of a mind really in doubt, and beginning to suspect that the Gospel was true. It is also to be borne in mind that, according to Josephus, the Pharisees inclined to leniency in punishing, while the Sadducees were *περὶ τὰς κρίσεις ὥμοι παρὰ πάντας τοὺς Ἰουδαίους* (Ant. xiii. 10, 6; xx. 9, 1). But whatever may have been the motive of Gamaliel, his advice is that of a wise and enlightened counsellor. It involves that principle of toleration, which has been tardily acknowledged by

Christian rulers, that measures of persecution are not to be taken by civil governments for the suppression of erroneous and strange doctrines. Gamaliel does not contravene the duty of opposing such doctrines by the *reasonable* weapons which God has given us, and which He expects us to use in his service.

41 *χαίροντες δὲ.....κατηξιώθησαν ἀτιμασθῆναι.]*  
 ‘Rejoicing that they were thought worthy (by God) to be dishonoured (by man).’ Note on xiii. 52. The joy of persecution suffered for Christ’s sake so greatly outweighed the suffering, that in later ages many even courted martyrdom, (Tertull. ad Scap. v.) The primitive Church does not set an example of such imprudence. The Apostles by their boldness, to which they were encouraged by the angel, ver. 19, had procured a virtual acquittal for themselves (*έσσατε αὐτούς*, ver. 38), and a measure of toleration for their doctrines; so that they were able to continue preaching in public (*ἐν τῷ ιερῷ*, ver. 42) with impunity. But when persecution was commenced in earnest, the Church broke up and fled from the storm, (chap. viii. 1). When Herod aimed blows at the Apostles, and James was actually slain, Peter upon his deliverance did not ‘tempt God,’ or expose himself a second time to danger, but went ‘unto another place.’ (Chap. xii. 17.)

*τοῦ ὄνοματος αὐτοῦ.]* The pronoun is rejected by the best critics here and at viii. 12, 3 John 7; thus leaving an ellipse similar to *τῆς ὁδοῦ ὄντας* (ix. 2). It is omitted by Eusebius, v. 18, *κέκριται ὁ Ἀλέξανδρος οὐ διὰ τὸ ὄνομα (non ob nomen Christi)*. See Routh, Rel. Sacr. iii. 353. Notes on Gosp. and Acts. (PICKERING. 1838.)

## CHAPTER VI.

OLSHAUSEN remarks, that it appears to have been no part of St Luke's purpose to describe the Constitution of the early Church. Though the Presbyters are mentioned incidentally at xi. 30; xv. 2, the first appointment of that order is nowhere noticed: and it is highly probable that even before the election of the seven Deacons, related in this chapter, there were officers whose province was the *diakonia καθημερινή*, and against whom the 'murmuring' was raised; for it is evident that the daily ministration was not managed by the Apostles; if it had been, there could have existed no ground for complaints, which, as appears from the method adopted to remove them, were not without foundation; and see ver. 2, 'it is not reason, &c.' It may also be inferred from the names of the seven, which are all of Greek origin, that they belonged to, and were intended to minister exclusively to, the Hellenistic part of the community. Again, the election and ordination of these seven is briefly told; as if the historian were hastening on, and only relating so much as was necessary to introduce a personal narrative, on which he was about to enter at great length, the history of the protomartyr Stephen: just as at iv. 35, the community of goods is mentioned a second time, in order to introduce the individual cases of Barnabas and (especially) of Ananias.

Upon the whole therefore, we may reasonably suppose, that as soon as the Church began to number its thousands, it required and received an extended system of self-government, and that a class of officers was appointed corresponding to Deacons, if not actually called by that name; their duty being to care for the temporal concerns of the poor, to preach, and to baptize. In process of time, when the Apostles separated and left

Jerusalem, we may suppose that another order was instituted, namely, that of Presbyters, who assisted St James, the President or Bishop of the Church, by exercising a general superintendance over the affairs of the community, and by ministering those sacred rites which the new dispensation had superadded to the old.

The functions of the Deacons in the early Church, and during the first three centuries, cannot be ascertained with precision from the passages of the Fathers, quoted by Bingham, Ant. Book II. At their first institution they were intended to minister to the poor, but we find them soon going beyond this office. They became *διάκονοι τοῦ λόγου*, and preached, baptized, and even wrought miracles. They are spoken of with great honour, and treated as an order distinct from Bishops and Presbyters, by both Ignatius and Tertullian. They are frequently by the Fathers styled Levites, to distinguish them from the Priests; but the analogy between the Jewish and Christian priesthood is very questionable, as the name and office of Presbyter in the Church, seems to be derived from that of Elder in the Sanhedrim, and it was the temporal rather than the spiritual concerns of the community, which first rendered necessary the appointment of Deacons. It appears from Eusebius, Hist. vi. 43, that so late as the third century, the number of Deacons in the Roman church was seven: *πρεσβυτέρους τεσσαράκοντα ἔξι, διακόνους ἐπτά*. And the 15th Canon of the council of Neo-Cesarea in Pontus (A. D. 314), laid it down that that number, sanctioned by the Apostles, should never be exceeded: *Διάκονοι ἐπτά ὄφειλουσιν εἶναι κατὰ τὸν κάνονα, καὶ παντὶ μεγάλῃ εἰη ἡ πόλις· πεισθήσῃ δὲ ἀπὸ τῆς βίβλου τῶν πραξέων*. It is said however, in the 7th session of the Florentine council held A. D. 1438, that the Nicene council, though it adopted the

other canons of the Neo-Cæsarean, rejected this: *τινά οὐ προσδεκτέα ἔδοξαν, τὰ περὶ τῶν ἐπτὰ διακόνων.*

We may observe that the name of *Deacon* is not given to the seven in this chapter, nor elsewhere in Scripture, but their office is termed *διακονία καθημερινή*, and their occupation was *διακονεῖν τραπέζαις* (ver. 1, 2, of this chapter). The usage of the New Testament writers with regard to the words *διακονεῖν*, *διακονία*, *διάκονος*, appears to be as follows. In the Gospels these words generally relate to the ministry of the body, the supply of temporal wants, e. g. Matt. iv. 11; Luke x. 40; Matt. xxii. 13, &c.: John xii. 26, is an exception, where our Lord says, *ἐὰν ἔμοι διακονῇ τις, κ. τ. λ.* In the Acts and Epistles, these words are applied also to ministrations in spiritual things, the ‘ministry of the Gospel.’ *Διάκονος* is often found in St Paul’s Epistles, and never in relation to temporal services. Sometimes he joins it with another word, as where he speaks of himself as *διάκονος Χριστοῦ*, a servant of Christ; or *διάκονος εὐαγγελίου*, a minister, (i. e. a dispenser) of the Gospel; sometimes he uses it absolutely, designating thereby, as we cannot doubt, the sacred office of Deacon, e. g. Phil. i. 1, *σὺν ἐπισκόποις καὶ διάκονοις*. See also 1 Tim. iii. 8, 12. Tychicus perhaps was a Deacon, as he is called *πιστὸς διάκονος ἐν Κυρίῳ*, Ephes. vi. 21. Thus *διάκονος* has in Scripture three meanings; 1 a servant for temporal purposes; 2 a servant of God, ministering to the spiritual wants of men; 3 (especially) a Deacon. In this last sense the word frequently occurs in the Epistles of Ignatius.

1 *πληθυνόντων.]* ‘Growing numerous.’ The early English Versions, ‘grew.’ The authorised follows Beza, *quum multiplicarentur.*

‘Ελληνιστῶν.] Jews who having lived abroad, spoke Greek, and used the LXX. Version. As distinguished

from these, 'Εβραῖοι were probably Jews who spoke Syro-Chaldaic, and who for the most part had lived in Palestine.

έγένετο γογγυσμός.] ὁρᾶς πῶς καὶ ἐν ἀρχῇ τὰ κακὰ οὐχὶ ἔξωθεν μόνον ἦν ἀλλὰ καὶ ἔσωθεν; Chrysostom.

2 τὸ πλῆθος.] 'The whole number;' (Alford) as at iv. 32. E. V. 'multitude,' after Vulg. and Beza.

οὐκ ἄρεστόν ἔστιν.] 'Non placet,' (Alford), 'it is not satisfactory,' better than E. V. 'It is not reason.' (Vulg. and Beza, *non aequum est*). Latimer, in a sermon preached A. D. 1548, quotes this passage against some bishops of his time, who were comptrollers of the mints.

τραπέζαις.] Tables or counters at which the alms were distributed in small coins.

3 ἐπισκέψασθε.] English Version, 'Look ye out,' following Beza, *diligite*; but Vulg., *considerate* is more literal, 'fix your eyes upon;' Erasm. *circumspicite*.

5 μαρτυρουμένους.] 'Well spoken of.' The passive in this sense occurs several times both in the Acts and the Epistles of St Paul, but is found only once in the rest of the New Testament, (3 John 12.) The first deacons were chosen, as Chrysostom remarks, not by lot, (as St Matthias, chap. i.) nor yet by the inspired judgment of the Apostles, (like the presbyters at xiv. 23), but by the community at large. They were however *appointed* and *ordained* by the Apostles (vv. 3, 6).

6 From this Apostolic precedent the custom is derived of conferring Ordination with the laying on of hands. At a much earlier period this sign was used in blessing (Gen. xlvi. 14) and, it had divine sanction; for when Moses prayed that his successor might be appointed, he was commanded by God to *lay his hand* on Joshua, Num. xxvii. 18.

7 πολὺς ὄχλος.] This might well be, as it is not

likely that the priests were less numerous now than at the time of the return from Babylon, when their number was 4289, according to Ezra ii. 36—39. Kuinoel follows Elsner in understanding *πολὺς ὄχλος* to mean the same as *πολλοὶ τοῦ ὄχλου τῶν ἱερέων*, i. e. many of the inferior priests as distinguished from the twenty-four *ἀρχιερεῖς*; and chap. i. 15, might be made to countenance this interpretation, by understanding *ὄχλος ὀνομάτων* to mean the company of the disciples, exclusive of the Apostles. But this emphatic sense of *ὄχλος* is contrary to its ordinary use in the New Testament; e. g. Acts xi. 24. There is no other instance in Scripture of priests becoming converts.

9 *συναγωγῆς.*] There is no mention of synagogues before the captivity. Their subsequent establishment may have contributed (as Prideaux supposes, Part I. vi. 4) to prevent the Jews from lapsing again into idolatry. In Jerusalem there were 480 synagogues (Lightfoot). They were numerous in Galilee (Matt. iv. 23). The principal cities of Greece had a Jewish synagogue (Acts xvii. 1), the smaller towns a *προσευχὴ* or prayer-house (xvi. 13).

*Λιβερτίνων.*] Some understand by this, the inhabitants of Libertum, in Africa, a town which if it existed at all, (of which there is no proof,) must have been small and obscure. Others (among whom is Dr Bloomfield) suppose the true reading to be *Λιβυστίνων*, which would suit the context, but cannot be admitted while *Λιβερτίνων* is the reading of all collated MSS. confirmed by every version, except the Armenian. The common interpretation, which is also that of Chrysostom, is the best, that these Libertini were Jewish freedmen from Rome. Some light is thrown on this point by Philo and Tacitus. Philo says (Legat. ad Cai. p. 1014), that in the time of Augustus the trans-Tiberine quarter of the city was occupied by Jews, who were mostly

freedmen, having been taken prisoners in war by Pompey, afterwards manumitted by their masters, and allowed to retain their religion. (*Αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν υπὸ τῶν κτησαμένων ἡλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες.*) These Jewish freedmen, as appears from Tacitus, Ann. ii. 85, were on account of their religion expelled from Italy by Tiberius; ‘factum patrum consultum ut quatuor millia libertini generis ea superstitione infecta, queis idonea ætas, in Sardiniam veherentur, ceteri cederent Italia, nisi certam ante diem profanos ritus exuissent.’ We may conclude that a part of these refugees returned and settled at Jerusalem, and were indignant when the religion, for which they had suffered maltreatment abroad, was, as they supposed, at home endangered by the preaching of Stephen.

It appears that two separate parties are described in this verse, 1, the Libertines and Jews from Cyrene and Alexandria, who all had a common synagogue, and 2, the Jews from the provinces of Cilicia and Asia.

*Κυρηναῖων.]* Colonies of Jews were sent from Alexandria to Cyrene and other parts of Libya by Ptolemy son of Lagus. (Joseph. contra Apion. ii. 4.) Examples of Cyrenian Jews are Jason, of whose writings the second book of Maccabees is an abridgement (2 Macc. ii. 23), Simon, who bore the cross (Matt. xxvii. 32), and Lucius the Christian prophet (Acts xiii. 1).

*τῶν ἀπὸ Κιλικίας.]* One at least from this country was ‘consenting to his death.’ (viii. 1).

*13 τούτου.]* i. e. the temple, in a chamber of which the Sanhedrim was assembled.

*14 καταλύσει.]* *τοῦτο καὶ τοῦ Χριστοῦ κατηγοροῦντες ἔλεγον· οἱ καταλύων τὸν ναὸν τοῦ Θεοῦ.* (Chrysostom, alluding to Matt. xxvi. 61). Stephen who was a Hellenist, would be likely to view the heathen, among whom he lived, with more consideration than the

Apostles did, who were natives of Palestine. Hence it has been observed by Olshausen (after Neander), that there is a manifest fitness in his being made the instrument of the Holy Ghost, for the purpose of announcing that the wall of separation between Jew and Gentile was to be broken down. Such, as we may infer from this verse, was the real purport of his preaching, though it was misunderstood and misrepresented by his countrymen. Being full of spiritual pride and intolerance, they were not prepared to admit the Gentiles to a fellowship with themselves, they conceived that he was desecrating their own sanctuary, when he declared that the whole world was become 'a holy place.' Thus he propounded a doctrine which for the moment fell with him, but which was destined to be finally established by one who was active in promoting his death. He who was now most zealous for the law became in due time the Apostle of the Gentiles. See note on commencement of chap. vii., beginning 'It will greatly,' &c.

15 ὡσεὶ πρόσωπον ἀγγέλου.] i. e. his countenance shone. Chrysostom observes, *τοῦτο καὶ η δόξα Μωϋσέως ἦν*. As if in refutation of the charge made against Stephen in ver. 11, he receives the same mark of divine favour which had been vouchsafed to Moses, Exod. xxxiv. 30: 'And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him.'

---

## CHAPTER VII.

THE speech of St Stephen is in itself an ample field of study, demanding of us much meditation before we can master either the general argument or the meaning and connexion of the parts, and giving occasion for researches into Jewish history, Rabbinical traditions, and Egyptian customs. It has been a question in what way the speech is to be viewed as a defence, since it contains no direct refutation of the charge of blasphemy made in the last chapter. According to Olshausen, the defence consists in demonstrating, by mere recapitulation of the Jewish history, that the speaker held the national faith, acknowledged the written law and the unwritten traditions, and was therefore not likely to have uttered *ρήματα βλάσφημα* against God and Moses. This hypothesis will however be found altogether unsatisfactory, when it is applied to account for his manner of handling the history, or for his digressions respecting the idolatries of the Jews and concerning the temple. Still less could it be his main object, as some have supposed, to retort the charge upon his adversaries. His speech only took this turn at the last, when he found that his hearers were set against him, and that no words of his could alter their determination; but he commences in a conciliatory tone, like St Paul, xxii. 1. These explanations fail, when the attempt is made to apply them closely and consistently. There is however one which appears to place the whole in a clear light, and gives unity and cohesion to a speech which has sometimes been considered abrupt and fragmentary. According to this view, St Stephen's chief purpose was to vindicate and justify his former discourses, and to prove to the Sanhedrim what he had preached to the people, that the possession of the law, the temple, and the holy land,

carried with it no indefeasible or exclusive title to the mercies and promises of God; that the Jews prided themselves unduly on their privileges; but that one thing was wanting, true obedience of the heart to God. Such had been the tenor of his former discourses, as may reasonably be inferred from the nature of the accusation which was founded upon them, vi. 13, and see note on vi. 14. His great object appears now to be, not to extenuate this doctrine, nor yet to maintain that it was consistent with the national religion, but simply and boldly to prove it; and this he does by shewing that even before the law God appeared to Abraham, and bestowed favour upon him though as yet a stranger to Canaan (ver. 2); that he was with Joseph when Joseph was an outcast in Egypt (ver. 9), that he made the families of the Patriarchs to multiply (according to the promise), though they were in a foreign land and under great oppression (ver. 17), that he appointed Moses to be a leader, and even a type of the Messiah, whilst a fugitive and rejected by his own people (ver. 35); that, on the other hand, the Jews had no sooner received the Mosaic law and become the privileged nation, than they blasphemed Moses and provoked God by their idolatries (ver. 40); so that without the law, Abraham, &c. were accepted, while the Jews sinned though under the law; that the tabernacle indeed had been framed by Moses after a heavenly pattern (ver. 44), and the temple at a much later date was built by Solomon (ver. 48), yet the prophet Isaiah declared that a temple was not essential to the proper worship of the Almighty (ver. 49). This reference to the prophet appears to have occasioned an interruption (see note on ver. 51); after which, having now repelled the charge of blasphemy from himself by shewing that he had only spoken what was true, he reproaches the Jews for their rebellion against God. In this view the speech appears to be

connected and complete. It suits the condition of the speaker, who as a Hellenizing Jew was likely to be less bigoted, and able to discern something good even beyond Palestine and without the pale of Judaism. This also appears to be the clue which Chrysostom follows in his three homilies on the speech. Thus he remarks at the third verse, ‘There was neither temple nor sacrifice, yet Abraham was honoured with a vision of God;’ and again at ver. 21 (concerning Moses), ‘There was no temple nor sacrifice when God made these dispensations;’ and to the same effect at vv. 33, 38; and again at ver. 42, concerning the idolatry of the Jews, ‘They had the tabernacle of the testimony, but it profited them nothing;’ and lastly, on ver. 48 (*ἀλλ' οὐχ ὁ ὑψιστος, κ. τ. λ.*), ‘This he had shewn in what he had already said.’ If the explanation presented above is correct, the speech contains the rudiments of St Paul’s argument in Romans iv. 10, &c. concerning faith being reckoned to Abraham for righteousness, when he was in uncircumcision.

It will greatly heighten the interest of this speech, if we can see reason to believe that it left permanent impressions on the mind of one of the hearers, the young man Saul; and that though it failed to convince him at the time, yet he dwelt on it after his conversion, as the Apostles, after the Resurrection, called to mind some of the sayings of our Lord. That this was actually the case, is rendered highly probable by the circumstance that St Paul often falls upon the same arguments, and uses the same expressions (not very common ones), which are here attributed to St Stephen. Thus the latter says at ver. 48 of this chapter, *οὐχ ὁ ὑψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ*; St Paul addresses the Athenians in the same words, *ὁ Θεὸς ὁ ποιήσας τὸν κόσμον ....οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ* (Acts

xvii. 24). Again, ver. 53, ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων: this derives illustration from Galat. iii. 19, ὁ νόμος .... διαταγεῖς δὶ' ἀγγέλων: here the phrase of St Paul may have been suggested by that of St Stephen, while the words which are added by the Apostle, ἐν χειρὶ μεσίτον, coincide with and explain ver. 38 of this chapter, μετὰ ἀγγέλου...καὶ τῶν πατέρων ημῶν. Further, the reference made by St Stephen (at ver. 44) to Exodus xxv. 40, concerning the tabernacle, may have suggested to the Apostle the use which he makes of the same passage at Hebr. viii. 5. In ver. 51, St Stephen calls his hearers ἀπερίτυποι τῇ καρδίᾳ: St Paul says (Rom. ii. 29), περιτομῇ καρδίας ἐν πνεύματι, ‘True circumcision is that of the heart;’ but this point of resemblance cannot be much insisted on, as the same idea is found in Deut. x. 16. Again, Stephen with his last breath prays for his persecutors (among them Saul); the Apostle likewise (in almost the last words we have of his), intercedes for those who had deserted him, ‘I pray God that it may not be laid to their charge,’ (2 Tim. iv. 16). Lastly, as has been observed above, the whole tenor of this speech, and especially vv. 5—8, may be compared with Rom. iv. 10—19, and with the general argument of that passage. These coincidences, taken separately, might not have much force; but when joined together, they are surely strong enough to warrant the belief, that the seed which was now sown in the Apostle’s mind, was afterwards quickened and brought forth fruit, and that the arguments and expressions of Stephen never passed from his memory. Indeed, it is not unlikely that we owe the preservation of the speech, as we have it in this chapter, to St Paul. For among the hostile audience of the martyr, who besides would be likely to treasure it up, or to communicate it to the Evangelist?

2 Θεὸς δόξης.] For Θεὸς ἐνδοξος, the common

Hebraism; note on xxvi. 25. Stephen having been accused of using ῥῆματα βλάσφημα εἰς τὸν Θεόν (vi. 11), this expression is as appropriate here at the beginning of his defence as Καρδιογνώστα (i. 24), or Δέσποτα (iv. 24).

ῳφθη.] This is not mentioned in Gen. xi. 31, where Abraham's migration from Ur to Haran is related. A divine command is however implied in Gen. xv. 7, 'I am the Lord that brought thee out of Ur of the Chaldees:' from which passage the tradition of a vision may have originated, which is followed also by Philo, *De Abrah.* p. 12. 8. It may be observed here, once for all, that Stephen adopts several traditions, which are not warranted by the books of Moses, though sanctioned by later authorities; *e.g.* by Philo, by Josephus, or by the Septuagint Version, from which his quotations are made. Traces of one of them are even found in the book of Amos (note on ver. 42). That such traditions should exist in an ancient and illiterate nation is not surprising; that Stephen should adopt them, is at first sight remarkable; but the circumstance of his being a foreign or Hellenistic Jew, as well as our belief in his inspiration, may assure us, that these traditions were of a different character from those which the Pharisees invented; that they were ancient and genuine; that they entered deeply and widely into the national belief, and were therefore topics proper to be touched upon by one, whose orthodoxy was called in question, before the scribes and elders of the Sanhedrim. (See Olshausen).

Xαρράν.] In the Old Testament, Haran; the place where Crassus was killed, who

Assyrias Latio maculavit sanguine Carras.

LUCAN, *Phars.* i. 105.

Abraham went from the northern part of Mesopotamia,

which was called Chaldæa (from Ur), to the south (Haran).

4 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ.] It appears from Gen. xi. 26, 32; xii. 4, that Terah continued to live in Haran, and that he died there sixty years after Abraham had removed into Canaan. Stephen, therefore, follows here an independent tradition, which is adopted also by Philo, *De Migr.* Abr. p. 463. 47.

ὑμεῖς.] Stephen being a Hellenist, and not an inhabitant of Palestine, does not include himself.

5 οὐκ ἔδωκεν.] ‘Had not yet given,’ (aor. for præterplur.) God did afterwards give him a possession in Canaan, namely, the piece of land which he purchased of Ephron as a burial-place, Gen. xxiii. 17. (Kuinoel).

βῆμα ποδός.] An expression found in Hebrew, Deut. ii. 5, and in Latin, Cic. ad Att. xiii. 2, ‘Pedem ubi ponat in suo non habet.’

6, 7 Quoted, but not verbatim, from Gen. xv. 13, 14.

τετρακόσια.] i. e. in round numbers. The exact time was 430 years, Exod. xii. 40, ‘Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years.’ This period runs, according to the received chronology, from Abraham’s going into Egypt to the Exodus; the interval between Jacob’s journey to Egypt and the Exodus being only 215 years. So Joseph. Ant. II. 15. 2. St Paul also mentions 430 years as the time between Abraham and the Exodus. In this passage therefore, ἐτῇ τετρακ. must be referred to ἔσται πάροικον, not to κακώσουσιν αὐτό.

7 κρινῶ ἐγώ.] ‘I will judge,’ i. e. punish, scil. with plagues.

λατρεύσουσιν ἐν τῷ τόπῳ τούτῳ.] Stephen, quoting from memory, adds this *de suo*: it was, perhaps, suggested by Exod. iii. 12.

8 διαθήκην περιτομῆς.] ‘The dispensation of which

circumcision was the sign.' Gen. xvii. 10. Circumcision, being probably connected with some idea of purity, was observed by the Egyptian priesthood (Herod. ii. 36. Orig. Comment. in Rom. ii. 13), and may have been practised before it was ordained by God; as baptism (or lustration) prevailed among the Egyptians, Jews, and Greeks, long before it was made the sign of the Christian dispensation, (see Prichard on Egyptian Mythology, p. 424).

*πατριάρχας.]* Founders of the twelve tribes (*πατριαι*).

10 *κατέστησε.]* scil. ο *Φαραώ*: like vi. 6.

14 *ἐβδομήκοντα πέντε.]* The Hebrew text in Deut. x. 22; Gen. xlvi. 27, makes the number 70. The Septuagint, in those passages, like St Stephen in this, says 75, reckoning, as is supposed, the five sons of Manasseh and Ephraim, who were born in Egypt, and whose names are preserved 1 Chron. vii. 14.

16 There are two difficulties in this verse. (1) Jacob was buried at Machpelah (Gen. xlix. 30), afterwards called Hebron (Gen. xxiii. 19); *μετετέθησαν* therefore must apply only to *οι πατέρες ημῶν*, the twelve patriarchs. It is related (Joshua xxiv. 32) that the bones of Joseph were brought up out of Egypt and buried at Sichem; but the burial-place of the other eleven is not mentioned in the Old Testament. Jerome, however, who lived in that country, asserts that the tombs of the twelve were still to be seen at Sichem. 'Transivit Sichem...atque inde divertens vidit duodecim Patriarcharum sepulchra,' (Epist. 86, written between 388 and 400 A.D.). Josephus, Ant. xxviii. 2, says they were buried at Hebron, a story which might arise from the knowledge that Hebron was the burial-place of their ancestors, Abraham, Sarah, Isaac, and Jacob. (2) ο *ώνισατο Αβραάμ*. The field at Sichem was bought by Jacob (Gen. xxxiii. 19), not by Abraham, who

bought the field and cave at Hebron (Gen. xxiii. 17). This difficulty Beza and Kuinoel attempt to overcome by ejecting Ἀβραάμ from the text, contrary to the authority of all the MSS., and then understanding Ἰακώβ as the nominative to ὠνήσατο. It is better to suppose, either that here as elsewhere Stephen followed an unwritten tradition, or that he fell into a confusion between Sichem and Hebron, or between Abraham and Jacob. (Olshausen).

18 Exod. i. 8.

19 κατασοφισάμενος.] Exod. i. 10. δεῦτε οὖν κατασοφισώμεθα αὐτούς. The word is first found in Alexandrine writers, being used several times by the LXX. and Philo.

20 ἀστεῖος.] εὐπρόσωπος, Suidas. Moses is called παῖς μορφῆ θεῖος in Joseph. Ant. ii. 9. 7.

τῷ Θεῷ.] A Hebrew form of hyperbole, Jonah iii. 3, πόλις μεγαλη τῷ Θεῷ. (LXX).

22 Καὶ ἐπαιδεύθη, κ.τ.λ.] Thus Daniel was taught the learning of the Chaldeans, Dan. i. 4. This verse is quoted by Augustine, De Doct. Christ. ii. 40, in defence of profane learning ; Moses (he says) took the wisdom of the Egyptians, as the people did the golden vessels. Some writers have supposed that the wisdom which Moses thus acquired sufficiently qualified him, without divine assistance, to be the founder of the Jewish religion and polity ; and the resemblance which has been traced between some of his ordinances and those of the Egyptians, has led to the hypothesis that he was merely an imitator of Egyptian institutions. Dr Prichard, in the fourth chapter of his work on Egyptian Mythology, has investigated this subject, and shewn good reason for concluding (1) that as regards theological doctrines there is no foundation for such an hypothesis ; (2) that the constitution and offices of the Jewish hierarchy and their ceremonial rites do in some striking features

resemble, and may probably have been derived from, the system of the Egyptian priests; (3) that the social institutions, the criminal and civil laws of the two nations were wholly distinct. It was therefore a proof of the divine inspiration of Moses, that having been educated amidst the corruptions of Egypt, he ordained the worship of the one holy invisible God, and that he became the founder of a new and pure code of laws and morality, though he had lived under a system highly artificial, much applauded by antiquity, but superstitious and pernicious; and it was a proof of no common wisdom, that in instituting the priesthood and the ceremonial rites, he adopted what was wise and rejected so much that was absurd and abominable. Bishop Warburton also derives from this verse a proof of the divine legation of Moses. For a lawgiver acquainted with all the wisdom of the Egyptians, and therefore with the doctrine of a future state of rewards and punishments which prevailed among them, would not have omitted that doctrine from his system, but would have relied on it as a powerful incentive to good, had he not been directed by God to exclude it, and to found a peculiar system, namely, a theocracy with temporal rewards and punishments. (Warburton, Div. Leg. Lib. iv. § 6. iii.)

It is to be observed, that the learning of Moses is not mentioned in the Old Testament, and that Stephen here follows a tradition. Being brought up by Pharaoh's daughter as her son (Exod. ii. 10), he received a higher education than was accessible to the rest of the Hebrews. The 'wisdom of Egypt,' as if proverbial, is brought into comparison with Solomon's wisdom in a remarkable passage, 1 Kings iv. 30.

*δυνατὸς ἐν λόγοις.]* He was not so naturally, but by inspiration, Exod. iv. 10, 12.

23 *τεσσερακονταετῆς χρόνος.]* This is from tra-

dition. Exod. ii. 11 only says, ‘When Moses was grown.’

*ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ.]* This phrase occurs in the LXX.; see Isa. lxv. 16; Jer. iii. 16; and in Luke xxiv. 38, with *ἐν* for *ἐπὶ*.

24 *ἡμύνατο, κ.τ.λ.]* By the Egyptian law he was bound to act thus. Diodorus Siculus, i. 77, among other laws of that country, mentions this; *εἰν δέ τις ἐν ὁδῷ κατὰ τὴν χώραν ιδὼν φονευόμενον ἀνθρωπὸν ἡ τὸ καθόλου βιαιόν τι πάσχοντα μη ῥύσαιτο δυνατὸς ἦν, θανάτῳ περιπεσεῖν ὥφειλεν.* His Israelitish brethren took offence at his conduct, probably from their ignorance of the law.

*καταπονούμενῳ.]* An uncommon word. 2 Pet. ii. 7. *δίκαιον Λἀτ καταπονούμενον, κ.τ.λ.*

25 *ἐνόμιζε.]* Moses therefore was conscious of a call *before* the angel appeared to him in the bush, Exod. iii. 2, and he thought his brethren would understand that his zeal in their behalf did not arise merely from his own sympathy with them, but was a proof of his divine mission. The verse may be applied to Christ.

29 *ἔφυγεν ἐν τῷ λόγῳ τούτῳ.]* Exod. ii. 14, 15. Median, a tract of Arabia. Rosenmüller on Exod. ii. 15.

30 *Σινᾶ.]* Called Horeb in Exod. iii. 1. The mountain is said to have had two peaks, Sinai and Horeb.

33 *λῦσον, κ.τ.λ.]* It was customary with the Jews and other Oriental nations to uncover the feet in the temples, (Patrick and Rosenmüller on Exod. iii. 5). Pythagoras probably derived this, with other parts of his system, from Egypt, *ἀνυπόδητος θῦε καὶ προσκύνει.* (Jambl. Vit. Pythag. § 105).

Stephen, while thus recapitulating the history of Moses, indirectly refutes the charge of having uttered *ῥήματα βλάσφημα* against him, and incidentally, per-

haps unconsciously, draws a parallel between Moses and Christ, vv. 25, 35, 38, 39.

*οὐδὲ γάρ τόπος, κ.τ.λ.] οὐδαμοῦ ναὸς, καὶ οὐ τόπος ἄγιος.* Chrysostom.

35 *λυτρωτής.]* This word does not occur again in the New Testament, but is used by the LXX. to mean, as it does here, ‘a deliverer,’ without any reference to a ransom, *λύτρον*.

36 *έξηγαγε ποιήσας.]* English Version, ‘After that he had shewed;’ rather ‘he brought them out by working wonders,’ as x. 39, *ἀνείλετε κρεμάσαντες, γε* slew by hanging.’

*έρυθρῷ θαλάσσῃ.]* Called in Hebrew **תִּיכְוָן**, the sea of sea-weed. The colour of the sea-weed is supposed to have suggested the Greek name. (Patrick and Rosenmüller on Exod. x. 19). The name was applied to the Indian ocean, and its two arms, the Arabian and Persian gulfs.

37 This prophecy had been already quoted by St Peter (iii. 22).

38 *ἐκκλησίᾳ.]* ‘Congregation.’  
*μετὰ τοῦ ἀγγέλου καὶ τῶν πατέρων.]* He was thus a *μεσίτης*, as he is called Gal. iii. 19.

*ζῶντα.]* ‘Saving,’ *ζωοποιοῦντα*, John vi. 51; Hebr. x. 20.

39 *ἐστράφησαν, κ.τ.λ.]* It is to be understood from this, not that they desired to return to Egypt (see next verse), but that they betook themselves to the idolatry of Egypt, to which they had been addicted while they lived there, as appears from Ezek. xx. 7.

40 *οἱ προπορεύσονται.]* Hitherto God had gone before them visibly in the pillar of cloud and fire, Exod. xiii. 21, as he did afterwards; he also preceded them by three days’ march in the ark of the covenant. Numbers x. 33, 34.

41 *έμυσχοποίησαν.]* The sacred ox called Apis

was the form under which Osiris was worshipped, the animal which was regarded as the symbol of agriculture being considered also a fit emblem of that ancient king, who was the reputed inventor of the art of tillage,

Primus aratra manu sollerti fecit Osiris,  
Et teneram ferro sollicitavit humum.

TRIBULL. I. vii. 27.

42 *ἐστρεψε.*] This is commonly said to be for *ἐστράφη*, or *ἀπέστρεψεν εἰαυτόν*; as in English Version, ‘God turned.’ There is no reason why it should not be taken actively, ‘God turned them,’ i.e. from one superstition to another, from the Egyptian idolatry to the Sabæan star-worship; see next note.

*παρέδωκε.]* Chrysostom, *εἴασε.* Rom. i. 24, 28. Such expressions as this, and ‘God hardened Pharaoh’s heart,’ may be referred to the same class with others which represent God as being angry, repenting, &c., also as having hands, ears, &c., in which, though his ways are not our ways, human modes of action and passion are attributed to him.

*τῇ στρατιᾷ τοῦ οὐράνου.]* A Hebrew idiom.

*ἐν βίβλῳ τῶν προφητῶν.]* i.e. the twelve lesser prophets, comprised in one volume. The quotation is from Amos v. 25.

*μὴ σφάγια, κ.τ.λ.]* ‘Did ye sacrifice to me forty years in the wilderness, and yet adopt the worship of Moloch?’ The sign of interrogation should be placed at the end of ver. 43. *ἡ σκηνὴ τοῦ μαρτυρίου ἦν, καὶ οὐδὲν ὠφέλησεν αὐτούς.* Chrysostom.

43 Moloch in Hebrew signifies *king*. The Phœnician name (meaning *lord* or *king*) was Baal, the Babylonian Bel. The image was of brass, hollow, the figure of a man, the face of an ox. As human sacrifices were offered to this idol, some have supposed it to be the same as Saturn; but according to the more prevailing opinion, it was the sun; which was worshipped by the

Egyptians as the residence of the soul of Osiris. And this will account for his symbol the ox being embodied in the idol. See Kuinoel, Spencer, *De Reb. Hebr.* ii. x. 1. That this superstition had obtained a footing among the Jews in the wilderness, may be inferred from *Levit. xviii. 21*, where Moses prohibits the immolation of victims to Moloch; but no mention is made by him of the *σκηνὴ τοῦ Μολόχ*, nor of Remphan. It is remarkable that Solomon, who built a temple to God on Mount Moriah, raised over against it a high place for Moloch on the Mount of Olives, *1 Kings xi. 7*. The calf-worship was sanctioned by Aaron the high-priest of God; it was restored by Jeroboam, and maintained by his successors, notwithstanding the terrible punishment with which the first idolaters had been visited by Moses, *Exod. xxxii.* See *1 Kings xii. 28*. So prone was the Israelite to idolatry. The baneful effects of Egyptian bondage were only extirpated by the captivity at Babylon, after their return from which the Jewish nation continued exempt from the abominations of heathenism.

Remphan, or as it is in the LXX. Rephan, is a Coptic name, and was used by the LXX. (being themselves Egyptian Jews) to translate *Chiun*, which is found in the Hebrew text of Amos v. 26, and which is the Arabic name for the same god. To this god, with whom Cronos corresponds in Greek, and Saturn in Latin, were attributed the principles of equity, order, harmony, permanence. (Kuinoel, quoting Kimchi, Bauer, Pocock, &c.)

*τύπους.]* ‘images.’ Joseph. *Ant. i. 19. 11.*

*σκηνὴν.]* A small portable tabernacle; most probably resembling the shrines of the Ephesian Diana. (Hammond). Note on *xix. 24*.

*Βαβυλῶνος.]* The Hebrew text and LXX. have ‘beyond Damascus.’ The words are true in fact,

though an error in quotation. The inaccuracy is not surprising, after the many instances which have already occurred in this book of quotations from the LXX. not made *verbatim* but *memoriter*.

44 The mention of the false tabernacle (*σκηνὴ τοῦ Μολὸχ*), puts him in mind of the true one (*σκηνὴ τοῦ μαρτυρίου*), and by this association he passes from the contemplation of their idolatries to the history of their holy places.

*σκηνὴ τοῦ μαρτυρίου.]* This phrase is used by the LXX. to translate יַדְעָה 'the tabernacle of the congregation,' e.g. Exod. xxvii. 21, 'The tabernacle of the congregation without the vail, which is before the Testimony.' The name *σκηνὴ μ.* was applied to the tabernacle, in memory of its most precious treasure the ark, κιβωτὸς μαρτυρίου, which contained the two tables, the evidence or testimony of God's covenant with the Jewish nation. (Hammond). See Hebr. viii. 5.

*τύπον.]* This word, perhaps, is used in contrast to *τοὺς τύπους* at ver. 43.

45 The meaning is; Moses framed it, but Joshua and our fathers succeeded to it and brought it into Canaan, and after them each generation succeeded to it, until the days of David: as if καὶ διεδέχοντο *οἱ πατέρες* were repeated before ἐώς τῶν ἡμ. Δ.: ὥν ἔξωσεν...πατέρων ἡμῶν being a parenthesis. This is better than with Kuinoel to join ὥν ἔξωσεν...ἡμ. Δ.

*ἐν τῇ κατασχέσει.]* 'Into the possession, i. e. the territory of the heathen.' So Vulg. *in possessionem.* Numb. xxxii. 5, δοθήτω ἡ γῆ ἡμῖν ἐν κατασχέσει. *ἐν* for *eis*, as *eis* for *ἐν*, viii. 22. *κατάσχεσις* in Scripture means 'a possession,' not 'a taking possession.' See supr. ver. 5. Nehem. xi. 3. Mr Alford's translation 'at their taking possession' requires to be supported by an instance of *κατάσχεσις* in that active sense.

46 *ητήσατο.]* 'Asked,' but did not obtain his

request, Nathan at first granting, but afterwards by God's command refusing it. 2 Sam. vii. 2, &c.

48 ἀλλ' οὐχ ὁ ὑψιστος, κ.τ.λ.] Solomon knew this, and expressed it in his prayer at the consecration (2 Chron. vi. 18), 'But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!' Note on xvii. 24.

ο προφήτης.] Isai. lxvi. 1.

51 σκληροτράχηλοι, κ.τ.λ:] This change in the tone of the speech was probably occasioned by an interruption from the audience. After this he no longer restrains his indignation, and hastens a doom which he perceives inevitable. The epithets which he uses are from the Old Testament: Exod. xxxiii. 5, ὑμεῖς λαὸς σκληροτράχηλος. Jer. ix. 26, πᾶς οἶκος Ἰσραὴλ ἀπερίτυητοι καρδίας αὐτῶν.

ἀντιπίπτετε.] Num. xxvii. 14. Not a classical word, nor found again in the New Testament.

52 τίνα...οὐκ ἐδίωξαν.] Origen remarks (ap. Cramer, Caten.) that we cannot shew the literal truth of this; compare, however, 2 Chron. xxxvi. 15; Matt. xxiii. 31—37.

τοῦ δίκαιου.] Our Lord is three times thus designated in the Acts, in speeches addressed to the Jews. See iii. 14; xxii. 14. Bishop Middleton maintains that this name 'the Just one,' was emphatically used by the Jews to designate the Messiah; that it is found with the same meaning even in the Old Testament at Ps. xxxiv. 19, 21, 'Many are the afflictions of the righteous,' &c.; and that there is an allusion to it in the exclamation of the centurion, Luke xxiii. 47.

53 εἰς διαταγὰς ἀγγέλων.] 'As ordinances of angels;' εἰς as or for, like λαμβάνειν εἰς κληρονομίαν, Heb. xi. 8. διαταγεῖς δι' ἀγγέλων, Gal. iii. 19. The ministration of angels on that occasion is not men-

tioned in the Hebrew text of Exod. xix. nor elsewhere in the Pentateuch, but is introduced by the LXX. in Deut. xxxiii. 2, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ, where the English Version, following the Hebrew, has ‘from his right hand went a fiery law for them.’ Josephus says the Jews learnt the holiest part of the law from angels, Ant. xv. v. 3. The presence of the Lord among the angels ‘in Sinai, in the holy place,’ is commemorated in Psalm lxviii. 17.

55 δόξαν Θεοῦ.] Luke ii. 9; John xi. 40.

Ιησοῦν.] Stephen, having thus become an eye-witness, was in the strict sense of the word a μάρτυρ, as he is called by St Paul; note on xxii. 20.

ἐστρῶτα.] Gregory the Great, Homil. xxix. in Fest. Ascens., ‘Scitis, fratres, quia sedere judicantis est, stare vero pugnantis vel adjuvantis. Stephanus stantem vidit, quem adjutorem habuit.’

56 θεωρῶ τοὺς οὐπαροὺς ἀνεψγμένους.] Virg. Æn. ix. 20:

... Video medium discedere cœlum.

τὸν νιὸν τοῦ ἀνθρωποῦ.] This term is not elsewhere in Scripture applied to Christ, except by himself. It is here appropriately used by Stephen to denote that Jesus appeared in his human form, and as the representative of mankind, encouraging the martyr to follow him, as he had said, ‘I go to prepare a place for you.’ As Stephen here beholds the manhood of Christ, so at ver. 59, he acknowledges his Godhead by praying to him.

57 Chrysostom compares this with Matt. xxvi. 64, 65. The trial and death of our Lord and of his protomartyr have several points of similarity.

58 It is a question, whether Stephen was put to death according to the forms of law, or in a tumultuary manner; for St Luke makes no mention of sentence being passed upon him, and it appears from other pas-

sages of Scripture that in cases of supposed blasphemy the mob proceeded to inflict summary punishment by stoning. John viii. 59 ; x. 31 ; Acts xxi. 30, 31. In the present instance, however, the prisoner was tried before the Sanhedrim, was accused by witnesses, was heard in his defence, and was executed, not on the spot nor in a hurry, but after he had been cast out of the city ; and the execution was commenced with the usual solemnity, (*οἱ μάρτυρες, κ.τ.λ.*). We may therefore infer that he was condemned to death by his judges, though that link of the narrative is omitted (compare 1 Kings xxi. 13), and that the proceedings from first to last were judicial and not tumultuary. The chief objection to this view is derived from the statement of the Jews in John xviii. 31 : ‘It is not lawful for us to put any man to death ;’ from which it has been concluded that under the Roman government the Jews did not retain the power of inflicting capital punishments. The passage bears, however, another interpretation, which is more suitable to the context, and which is adopted by Augustine (Tractat. 114 in Johan.) and Cyril (Lib. xii. ad Johan. c. 6), that the Jewish magistrates were incapacitated, not by civil disability, but by the holiness of the season, it being the first day of the feast of the passover and the day before the Sabbath. Moreover, the deadly persecution which ensued on the death of Stephen could not have taken place, had the Sanhedrim been unable to put any man to death. See Acts xxii. 4 ; xxvi. 10 ; Joseph. Bell. Jud. vi. 2. 4. This view is supported with much learning and ingenuity by Biscoe on the Acts, pp. 83—175.

*οἱ μάρτυρες, κ. τ. λ.]* The hands of the witnesses were to be the first upon an idolater to put him to death. Deut. xvii. 7.

59 This first unquestionable invocation of Jesus (note on i. 24) was elicited by martyrdom, as many

other good confessions have been by persecution: note on ver. 56. In the resignation of his soul, and in the prayer for his murderers, the protomartyr was following the example of his Master. Luke xxiii. 46, 34.

60 στήσης.] 'weigh.' See Schleusn. Lex. 1 Sam. ii. 3, 'By the Lord actions are weighed,' Dan. v. 27. The Egyptian pictures of the future judgment have a balance in which the actions of men are weighed (Wilkinson, *Ancient Egyptians*, v. 446.) 'Not weighing our merits.' (Communion Service.)

έκοιμήθη.] The Greek poets might imagine death to be but a sleep of the *soul*; as Callim. Epigr. x.: Τῆδε Σάων ὁ Δίκωνος, Ἀκάνθιος, ιερὸν ὑπνον Κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς. But the word *cemetery*, implying the certain hope of the resurrection of the *body*, appears first to have been applied to a burial-place by the Christians. (Suicer, Thesaur. Ducange). In this passage, probably, the word έκοιμήθη refers to the body not to the soul, and denotes the repose of death, terminating at length the scene of violence and anguish.

The notes on this chapter may be concluded with Sir Thomas More's last words to his judges: 'This farther only have I to say, my lords, that like as the blessed apostle St Paul was present and consenting to the death of the protomartyr St Stephen, keeping their clothes that stoned him to death, and yet they be now twain holy saints in heaven, and there shall continue friends together for ever; so I verily trust, and shall therefore heartily pray, that though your lordships have been on earth my judges to condemnation, yet that we may hereafter meet in heaven merrily together to our everlasting salvation.' (Lord Campbell's Lives of the Chancellors, i. 577). See Euseb. Hist. v. 2; Collect for St Stephen's day.

---

## CHAPTER VIII.

The death of St Stephen is followed up by a general persecution. The disciples disperse, according to the command of our Lord at Matt. x. 23, and preach wherever they go. The gospel is consequently spread ‘throughout Judea and Samaria,’ (chap. i. 8), and even, in one direction, ‘to the uttermost parts of the earth,’ to Ethiopia; and the earliest proof is presented of the saying of Tertullian, ‘Plures efficimur quoties mettimur a vobis; semen est sanguis Christianorum’ (ad Nationes, cap. 50).

1 συνευδοκῶν.] xxvi. 10.

πλὴν τῶν ἀποστόλων.] There is a very ancient tradition, found in writers of the second century, that the Apostles were commanded by our Lord to continue their preaching at Jerusalem for twelve years. Thus Petri Prædicatio (Liber Apocryphus) ap. Clem. Alex. Strom. vi. 5. 43: *ὅτια τοῦτο φησιν ὁ Πέτρος εἰρηκέναι τὸν Κύριον τοῖς ἀποστόλοις· ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ ὄνόματός μου πιστεύειν ἐπὶ τὸν Θεὸν, ἀφεθήσονται αὐτῷ αἱ ἀμαρτίαι· μετὰ δώδεκα ἔτη ἔξελθετε εἰς τὸν κόσμον, μὴ τις εἴπῃ· οὐκ ἀκηκόαμεν.* See also Apollonius ap. Euseb. Hist. v. 18. This tradition is countenanced by Bishop Pearson, *Lectiones in Acta Apost.* iv. xi. It must be taken with some latitude, as two Apostles made a journey to Samaria about this time (ver. 14), and see note on ix. 27.

2 συνεκόμισαν.] Soph. Aj. 1047: *οὗτός, σε φωνῶ τόνδε τὸν νεκρὸν χεροῖν μὴ συγκομίζειν.* The grave of St Stephen is said to have been discovered in the fifth century; an event commemorated in the Roman Church on the 3rd August. St Augustine makes frequent mention of miraculous cures said to have been effected at Hippo and other places in Africa by means of a

portion of his relics. (*De Civit. Dei*, xxii. 8, &c.) The 26th December is the day on which the bones of the martyr are said to have been translated to the Church of Sion at Jerusalem. The earliest mention of honours paid to the memory of a martyr is in the case of Polycarp, who died A.D. 168. (*Bingham, Ant.* xiii. 9. 5).

3 *σύρων.*] English Version, ‘haling,’ old English for *hawling*.

5 *Φίλιππος.*] The Deacon. Had it been Philip the Apostle, the mission of Peter and John, ver. 15, would have been unnecessary (*Bede*).

*eis πόλιν Σαμαρείας.*] ‘To a city of Samaria.’ Had the city Samaria been intended, St Luke would have written *eis πόλιν Σαμάρειαν*. Besides, the chief city was at this time called not Samaria, but Sebaste, which name had been given it by Herod, in honour of his patron Augustus. *Josephus, Ant.* xv. 7. 7. The name Samaria was not given to the *district*, till after the captivity of the ten tribes, when the old divisions and districts were obliterated, the country being occupied by a race partly of Persian and partly of Hebrew origin, whom the Jews called Cutheans (*Joseph. Ant.* ix. 14. 3), whom they regarded as aliens (*Luke xvii. 18, ἀλλογενῆς οὐτος*), and whom they hated more bitterly than they did the Gentiles, in proportion as they were more nearly connected by blood, by locality, and by religion. See *2 Kings xvii. 24; Ezra iv.*, &c. The *city* Samaria, called after Shemir, was built by Omri king of Israel, b.c. 925 (*1 Kings xvi. 24*). It was occupied by a lieutenant of Alexander the Great (*Quint. Curt. iv. 8*), destroyed by John Hyrcanus (*Joseph. Ant. xiii. 10. 3*), rebuilt by the Roman General Gabinius (*Joseph. Ant. xiv. 5. 3*), fortified by Herod the Great (*Joseph. Ant. xv. 8. 5*). Finally, the Samaritan nation was almost extirpated in a religious war by Justinian. (*Gibbon, viii. 323*).

9 Justin Martyr (Apol. p. 69) says of Simon Magus that he was a native of Gittum in Samaria, that through the assistance of demons he performed miracles at Rome in the reign of Claudius Cæsar, after his temporary conversion and baptism in Samaria; that he was in consequence regarded as a god, and a statue was erected to his honour with the inscription *Simoni Deo Sancto*; that nearly all the Samaritans and some other nations adored him as the supreme God (*τὸν πρῶτον Θεόν*). Justin, himself a Samaritan, may be correct as to the birth-place of Simon, but it is generally supposed, that from his defective knowledge of the Latin language, he fell into a mistake respecting the statue; a stone having been discovered A.D. 1574 in the Tiber at Rome, which bears an inscription commencing thus; *Semoni Sanco Deo Fidio Sacrum* (*Semo=Semi-hemo=Semihomo, ημιθεός: Sancus* a Sabine name for Hercules). See notes to Mosheim, Hist. i. 112, (English Translation, 1841) and on the contrary side, Dr Burton's Bampton Lectures, p. 374. Simon is said by Irenæus, i. 23. 2. p. 99, to have been the parent of heresies, the founder of the sect of Gnostics. He may at any rate be considered a pattern of the early heretics, who generally aimed at combining Christianity with existing systems of philosophy or superstition. See Mosheim De Reb. Christian. p. 189.

10 The yearning after a new revelation prevailed in Samaria (John iv. 25), as in the rest of the world, and would contribute to the success, and partly account for the prevalence of such pretenders as Simon and Elymas (chap. xiii.), forerunners, in their way, of the Truth. The most remarkable character of this kind was Apollonius of Tyana in Cappadocia, a contemporary of the Apostles; somewhat later was Alexander of Abonoteichos in Pontus, whose miracles are related and exposed by Lucian (Dict. of Greek and Rom. Biography).

11, 12 *προσεῖχον, ἐπίστευσαν.*] The sorceries of the magician only placed in a stronger light the true miracles of the Apostles; and the people having ‘given heed’ to Simon were the more ready to ‘believe’ in Philip. Bede says (on ver. 6), ‘et ex præsenti capitulo et ex Samaritanæ mulieris historia prompti animi ad credendum hanc gentem fuisse probatur.’

13 *ἐπίστευσε.*] From this it must be inferred that he was for the time sincere.

14 *τὸν Πέτρον καὶ Ἰωάννην.*] The Apostles seem at first sight to have gone forth δύο δύο, two and two (infr. xiii. 2), having been so sent by our Lord (Mark vi. 7), likewise the seventy at Luke x. 1.

15 The practice of confirmation by imposition of hands is generally deduced from this passage, together with xix. 6, and Hebr. vi. 2, *βαπτισμῶν διδαχῆς, ἐπίθεσεώς τε χειρῶν.* See Bingham, Ant. xii. 3. St Augustine lays it down, that the Holy Ghost is still given at confirmation, though not now producing such extraordinary and miraculous effects as in the first age (De Bapt. iii. 16). It appears that Philip, being a deacon, was not competent to bestow the Holy Ghost, at least not so completely as the Apostles. The administration of this rite has accordingly been always reserved to the highest order of the priesthood: at the same time our Church holds that in the sacrament of baptism, though administered by a priest or deacon, there is conferred an instalment (as it were) of that spiritual influence, of which a further measure is granted to those who are worthy recipients of the rite of confirmation. Οἰκουμενίς; τί οὖν; οἱ βαπτισθέντες ὑπὸ Φιλίππου οὐκ ἔλαβον Πνεῦμα ἄγιον; Πνεῦμα μὲν ἄγιον ἔλαβον τὸ τῆς ἀφέσεως, τὸ δὲ τῶν σημείων οὐκ ἔλαβον. (Philip’s converts at their baptism received the Holy Ghost for the remission of sins, but not for speaking with tongues, &c.). In like manner the Apo-

stles received the Holy Ghost before Pentecost (John xx. 22), but not in full measure.

17 ἐπετίθουν.] While witnessing the imposition of hands and the effects of it, Simon became ambitious of obtaining the power to produce the like effects, that so he might carry on his old trade of sorcery with greater success. Compare the case of the seven exorcists at Ephesus, xix. 13, and note *ibid.*

20 σὺν σοὶ εἴη εἰς ἀπόλειαν.] The condemnation is conditional, not absolute, as appears from *μετανόησον*, at ver. 22. There seems, however, to have been no *μετάνοια*. Simon for his sin against the Holy Ghost is treated more mildly than Ananias, and allowed a ‘place for repentance.’ He had not yet received the Holy Spirit at the hands of the Apostles, and therefore ‘knew not what he did.’ (See note on v. 6.)

δωρεάν.] Emphatic.

κτᾶσθαι.] ‘To acquire.’ All the English Versions take it as a passive, following *Vulg. possideri.*

21 οὐ μερὶς οὐδὲ κλῆρος.] Meaning (perhaps) that he was not worthy to receive either the *μερισμὸν πνεύματος* (Heb. ii. 4), or the *κλῆρον διακονίας* (Acts i. 25).

23 εἰς χολὴν...σε ὄντα.] This may either be taken according to the Hebrew idiom for *χολὴν σε ὄντα*, as Matt. xix. 5, ἔσονται οἱ δύο εἰς σάρκα μίαν (Acts xiii. 47; Hebr. viii. 10), or for ἐν χολῇ σε ὄντα, according to the idiom common to the New Testament and classical writers. The English Version adopts the latter construction, which is perhaps preferable.

26 Gaza was the last city towards Egypt on the edge of the desert. It was a place of great antiquity, being mentioned in the Book of Genesis, x. 19, as the most southern city in Canaan; and again in Joshua xv. 47, as belonging to the portion of Judah. It was soon, however, taken by the Philistines, and was

retained by them. Its gates were carried away by Samson (Judges xvi. 3). It was besieged and taken by Alexander the Great, destroyed by Alexander Janneus, rebuilt by Gabinius. (Joseph. Ant. xiv. 5, 3.) Strabo, writing like St Luke after this restoration, and before the final destruction of Gaza, describes it as *κατεσπασμένη ὑπὸ Ἀλεξάνδρου, καὶ μένονσα ἔρημος*. The passage of Strabo justifies us in referring *αὐτὴν ἐστὶν ἔρημος* to Gaza, and not to *ὁδὸν*, as is done by modern interpreters, (e. g. Greswell, Dissert. II. 177, second Ed.). Bede's explanation appears correct, 'Non via sed Gaza deserta dicitur; vetus enim illa Gaza quæ terminus erat quondam Chananæorum juxta Ægyptum, ad solum usque destructa, et *alia pro illa* alio loco constructa est.' The *ancient* city was in ruins, and of that St Luke and Strabo speak. The new city which took its name was destroyed shortly after this book was written, A.D. 66. Joseph. Bell. Jud. II. 18. Clinton, Fasti Romani. The clause *αὐτὴν ἐστὶν ἔρημος* may be considered as a parenthesis of St Luke, explaining which Gaza was meant.

27 *Aἰθίοψ.*] i. e. from Upper Egypt, Meroe. 'Illud Psalmistæ completum est, Æthiopia præveniet manus ejus Deo' (Ps. lxviii. 31); Bede, following Eusebius.

*εὐνοῦχος.*] The word here probably means a great officer, as it does Gen. xxix. 1, where it is used to translate נָכַר an officer (i. e. Potiphar). It cannot here be used in its common acceptation, for such persons were not allowed to enter the congregation (Deut. xxiii. 1), and this eunuch was a proselyte, as appears from this verse.

*Κανδάκης.*] Pliny says (Hist. Nat. vi. 29) that the queens of Meroe had for many years assumed the name of Candace, 'regnare fœminam Candacen, quod nomen multis jam annis ad reginas transiit.' Eusebius says that females were here admitted to the sovereign

power κατὰ πάτριόν τι ἥθος (Hist. II. 1. 10); so also in South Arabia (Sheba) 1 Kings x. γάζης, a Persian word; Qu. Curt. III. XIII. 5. ‘pecuniam regiam gazam Persæ vocant.’

32, 33 Is. liii. 7, 8. The LXX. Version is here followed almost verbatim. In the first clause of the thirty-third verse it differs considerably from the Hebrew, which is thus rendered, ‘He was taken from prison and from judgment.’

33 ἐν τῇ ταπεινώσει αὐτοῦ η̄ κρίσις αὐτοῦ ἥρθη, τὴν δὲ γενεάν αὐτοῦ τις διηγήσεται; ὅτι αἴρεται ἀπὸ γῆς η̄ ζωὴ αὐτοῦ.] The following explanation of this difficult verse is, with some shades of difference, generally adopted by commentators; ‘in his humiliation, when he was arraigned by the Jews, he was unjustly dealt with; the true judgment of him was taken away. And who shall describe the wickedness of the generation which treated him thus? For his life is taken away by them from the face of the earth.’ The forced meanings thus put on η̄ κρίσις αὐτοῦ and τὴν γενεάν αὐτοῦ are very unsatisfactory. The passage admits of an entirely different interpretation; ‘in his state of humiliation, while he was in the world, his judicial power was taken away, he appeared not as the Divine judge of men. Nevertheless his origin is divine, no man can expound it; for his life is removed from the earth, it is unearthly both in its beginning and its end.’ The passage thus combines two ideas, which are also placed in juxtaposition by our Lord, John viii. 14, 15: ‘Ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man.’ There is ample authority for the meaning here given to κρίσις, though it does not appear hitherto to have been applied in this place. See Schleusner, Lex.; John v. 22; viii. 16. η̄ κρίσις η̄ ἐμὴ ἀληθής ἔστιν. The interpretation of the latter part of the verse is that of the

Fathers. Thus Severus of Antioch (fifth century) says, in his divine nature Christ was ἀγενεαλόγητος (ap. Cramer, Caten.); and Bede, ‘Aut de divinitate ejus accipiendum est quod impossibile sit divinae nativitatis nosse mysteria, de qua Pater loquitur Ante Luciferum genui te; aut de partu Virginis quod difficulter possit exponi;’ and again on ὅτι αἱρέται, ‘ut nequaquam in terra sed in cœlo viveret.’ OEcumenius and Theophylact nearly to the same effect. The old expositors, it would seem, misunderstood the *former* part of the verse; the moderns followed them, and, struggling to make the error consistent with itself, were forced to depart from the old and correct interpretation of the *latter* clause.

36 τι νδωρ.] According to Eusebius περὶ τόπων and Jerome, this was at Bethzur, between Jerusalem and Hebron, described thus by Jerome; ‘fons ad radices montis ebulliens ab eadem in qua gignitur sorbetur humo.’ (Bishop Pearson.)

τι κωλύει.] The eunuch as a proselyte had already undergone Jewish baptism (see note on ii. 38); he might therefore naturally ask this question, even if the ‘doctrine of baptisms’ had not been touched on by Philip.

37 This verse has been rejected from the text by the best critics; the preponderance of MSS., of versions, and of patristic authorities being against it (see Scholz). It was perhaps first written in the margin by one who wished to shew, what was doubtless the case though not stated, that a profession of faith preceded the baptism. The interpolation is however very ancient, for in the time of Augustine it was quoted by some as an authority for abbreviating the profession of faith made at baptism. He refutes their argument, without disputing the genuineness of their quotation (de Fide et Op. c. ix.).

Another interpolation, which having found its way into only a few MSS. has never been received as genuine, occurs at ver. 39. πνεῦμα [ἄγιον ἐπέπεσεν

*ἐπὶ τὸν εὐνοῦχον. ἀγγελος δέ] ἥρπασε.* Such a fabrication would readily suggest itself to one who reflected (1) that the Holy Ghost could not be conferred by the deacon, but had in this way descended on our Lord, when he went up from the water, Matt. iii. 16; (2) that the *angel* who sent Philip to Gaza (ver. 25) might be expected to bring him back.

39. *ἥρπασεν...οὐκ εἰδεν αὐτὸν...εὑρέθη.]* These three phrases indicate that Philip's removal to Azotus was miraculous.

40. *εὑρέθη.]* 'In vernaculo sermone dicimus *il se trouva*,' Beza.

*'Αζωτον.]* Ashdod. 1 Sam. v. 3.

## CHAPTER IX.

2 *ἐπιστολάς.]* By decrees of Julius Cæsar and Augustus the high priest and Sanhedrim at Jerusalem had jurisdiction over Jews resident in foreign cities. See Biscoe, chap. vi. part 2. Eusebius says that in the first ages of the Church the priests and elders at Jerusalem endeavoured to deter their countrymen in distant lands from embracing Christianity, by sending to all parts of the world emissaries (called Apostles) who were the bearers of circular epistles traducing the doctrines of the Gospel. Οἱ τε ἀπόστολοι αὐτῶν ἐπιστολὰς βιβλίνας κομιζόμενοι...ἀπανταχοῦ γῆς διέτρεχον, τὸν περὶ τοῦ σωτῆρος ήμῶν ἐνδιαβάλλοντες λόγον. Ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἔστιν Ἰουδαίοις ὄνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἐπικομιζομένους. (Euseb. in Esai. xviii. 1. ap. Otto Not. ad Justin. Mart. Dial. c. Tryph. § 17.) There seems to be an allusion to epistles of this kind at Acts xxviii. 21.

*Δαμασκόν.]* This city is mentioned in Gen. xv. 2, as the birth-place of Abraham's steward. It was taken by David, but in the reign of Solomon recovered its independence, and was the residence of the Syrian kings, till it became subject to the Assyrians. See 2 Sam. viii. 6; 1 Kings xv. 18; 2 Kings xvi. 5—9. It was afterwards subject successively to the Babylonians, Persians, Greeks, Romans, Saracens and Tartars. It is still a great city, situated in a vast plain, among gardens, which are watered by the streams from Lebanon, the 'Abana and Pharpar' of Scripture (2 Kings v. 12). See Conybeare and Howson, Life and Epistles of St Paul, i. 94. Damascus was much frequented by the Jews; in Nero's reign 10,000 of that people were massacred by the inhabitants. (Joseph. Bell. Jud. ii. 20. 2.) It was probably at this time occupied by Aretas king of Arabia Deserta (2 Cor. xi. 32), who was at war with Herod Antipas and the Romans (Joseph. Ant. xviii. 5. 1, 2, who says that some of the Jews considered the successes of Aretas in this war as a punishment sent by God upon Herod for his murder of John the Baptist).

*τῆς ὁδοῦ.]* English Version, 'this way,' following the Vulg. *hujus viæ*. Note on v. 41. It seems worthy of notice, that the Christian faith was known among the early disciples by the several appellations of 'the way,' 'the truth,' and 'the life:' πάντες οἱ ἐγνωκότες τὴν ἀληθειαν, 2 John, 1. τὰ ρήματα τῆς ζωῆς ταύτης, Acts v. 20; 1 John i. 2.

3 The conversion of St Paul is related, as we might expect, with great minuteness by himself, chap. xxii. and xxvi. Thus we learn from him that it took place at mid-day, that the light exceeded that of the sun, that the voice spoke in the Hebrew dialect, that all his companions fell to the ground. The words of our Lord are related at greater length in chap. xxvi., than either

in ix. or xxii., and not exactly to the same effect ; while the agency of Ananias in restoring him to sight, &c. is mentioned in the two earlier chapters and omitted in the third, and the vision of Ananias so minutely given in ix. 10, is not noticed by St Paul ; nor is the phenomenon which accompanied the return of his sight (note on ver. 18). This *variety* in the details can occasion no difficulty; as to the *discrepancies*, see note on ver. 7.

4 τί με διώκεις.] Matt. xxv. 45.

5 σκληρόν...αὐτόν.] These words are not found at this place in any Greek MS., but were introduced by Erasmus from the Vulgate. Note on xxvi. 14.

The following extract from Kuinoel is quoted to shew the manner in which this and other miraculous events are treated by some German theologians ; ‘Tempestas oritur cum tonitru conjuncta, eoque horribilior, quod vallis Damasci montibus præaltis clausa est. Circunfulget eum subito fulmen cœlitus delapsum, et vivida imaginatione præditus Jesum, naturam cœlestem, videre sibi videbatur. Terrore percussus ad terram prolabitur, et hæc secum cogitat ; estne hic Jesus, cuius cultores ego hactenus persecutus sum ; utique ille est...Damascum proficiscar et quid facto opus sit ibi circumspiciam. Hæc cum Paulus inter crebra tonitrua animo volveret, illa ipsa tonitrua putabat esse vocem Jesu minantis, &c.’ Olshausen shews the absurdity of this view, and refers to the work of Lord Lyttleton (translated into German, 1751), who was reclaimed by reading the history of St Paul’s conversion.

7 εἰστήκεισαν.] ‘Were standing,’ like i. 10. Compare this with πάντων καταπεσόντων, xxvi. 14, and ἀκούοντες τῆς φωνῆς, with τὴν φωνὴν οὐκ ἤκουσαν, xxii. 9. These slight discrepancies are reconciled by saying, (1) that they first fell down, and afterwards rising, stood still ; (2) that they heard the voice, but did not understand the words spoken (Whitby).

nations are adopted by those who contend for the *verbal* and *literal* inspiration of Scripture, though the distinction which they take is not well established, that ἀκούειν φωνῆς signifies to hear a voice, and ἀκούειν φωνὴν to understand a voice. Others, who are not so strict in defining the inspiration of Scripture, prefer to receive the discrepancies as such, reflecting that men bewildered by a strange event are not likely all to act in the same manner, or to give precisely the same account of what they saw and heard. (So Olsh.)

ἀκούοντες, κ. τ. λ.] explains the *reason* why they stood ἐννεοί, speechless with wonder; because they heard the voice without seeing the speaker.

8 οὐδένα ἔβλεπεν.] It has been with some reason supposed, that the Apostle never recovered entirely from this supernatural blindness; that the 'thorn in the flesh' which was given to him to buffet him (2 Cor. xii. 7) was a weakness of the eyes, and that he refers to it when he reminds the Galatians, that if possible they would have plucked out their own eyes, and have given them to him, (Gal. iv. 15).

10 The Divine purposes, even in this case, are carried into effect by human agency. It is remarked by the Fathers, that on this and similar occasions the appointed means of grace are not superseded, as we might expect, but rather receive an additional sanction. Thus Augustine, De Doctr. Christiana Prolog. 'Cogitamus ipsum Paulum, licet cœlesti voce prostratum et instructum, ad hominem tamen missum esse ut sacramenta perciperet; centurionem quoque Cornelium Petro traditum instruendum.' Thus also, chap. xiii. 2, the external forms of ordination are not dispensed with, ἀφορίσατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον, κ.τ.λ. Note on ver. 17.

11 Ταρσέα.] Note on xxi. 39.

17 ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, κ. τ. λ.] Ananias

by immediate revelation was empowered to confer the Holy Ghost; which gift Philip, the deacon, could not bestow (viii. 14). So Paul preached without ordination (ver. 20). In these instances God dispenses with human agency, as ver. 10 affords an example of his employing it.

[*Ιησοῦς ὁ ὄφθείς σοι.*] This must be taken literally, and not as Chrysostom, *καὶ μὴν οὐκ ὄφθη, ἀλλὰ διὰ πραγμάτων ὄφθη:* see ver. 27. 1 Cor. xv. 6, probably refers to this occasion.

[18 *ώσει λεπίδες.*] Like *ώσει πυρὸς*, ii. 3. It seemed as if scales fell; i. e. it so appeared to those who were near him. He does not mention it *himself* in chap. xxii. or xxvi.

[20 *Χριστόν.*] *Ιησοῦν* is the reading of the best MSS. and the oldest versions, and has been adopted by Scholz.

[21 *πορθήσας.*] English Version, ‘destroyed;’ Beza, *perdidit*; Vulg. and Erasm. *expugnabat* (better *populatus est*); Erasmus says, ‘Militari verbo usus est.’ The word, like the English *to destroy*, was properly applied to towns, by hyperbole to persons, as *ὡς πεπόρθημαι τάλας*, Æschylus. It was the word by which St Paul characterised his persecution of the Church, Gal. i. 13. *έδικον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν:* and at ver. 23. It does not occur elsewhere in Scripture.

[22 *συνέχυνε.*] As Stephen had done, vi. 10. Chrysostom says, ‘He stopped their mouths by his knowledge of the law; they supposed they had rid themselves of the controversy in getting rid of Stephen, but a mightier than Stephen was here.’ *ἄτε νομομαθῆς ᾧν ἐπεστόμιζεν αὐτούς... ἐνόμισαν ἀπηλλάχθαι τῆς ἐν τοιούτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερου εὑρον ἔτερον.*

[23 *ἡμέραι ἰκαναί.*] These ‘many days’ are sup-

posed to denote the interval of nearly three years, during which he was in Arabia, learning the Gospel, not of man, but ‘by the revelation of Jesus Christ.’ He returned again to Damascus, and then, after three years from his conversion, went up to Jerusalem. See Gal. i. 12—18.

25 This is related 2 Cor. xi. 32, where διὰ τοῦ τείχους is explained to have been διὰ θυρίδος, through the window of a house on the city-wall; as Rahab, at Jericho, let the spies down ‘by a cord through the window; for her house was upon the town-wall, and she dwelt upon the wall,’ Joshua ii. 15. In the same way David escaped from Saul, 1 Sam. xix. 12. The οἰκημα τείχους in Thuc. ii. 4, was probably a guard-house, not a private habitation. (Pollux, ix. 46).

27 ‘That Barnabas was of a kind disposition, and easy of access, is clear from the present matter, and from his conduct respecting Mark’ (xv. 37): ὅτι χρηστὸς ἦν σφόδρα καὶ εὐπρόσιτος, τοῦτο καὶ ἐκ τῶν μετὰ χεῖρας καὶ ἐκ τοῦ κατὰ Ιωάννην δῆλον γέγονε. Chrysostom.

ἐπλαβόμενος.] ‘Taking him by the hand.’

τοὺς ἀποστόλους.] i. e. Peter and James the Less, but *no others*, as St Paul expressly says, Gal. i. 18, 19; as he remained a fortnight with Peter, it may be inferred that the other Apostles were at that time absent from Jerusalem.

29 συνεζήτει πρὸς τοὺς Ἐλληνιστάς.] This he does, as being himself a Cilician. So Stephen, vi. 9. The Jews resident at Damascus, mentioned ver. 22, were probably Ἐλληνισταί. In the case of Paul, as in that of Stephen, the *ultima ratio* of defeated disputants is resorted to, επεχείρουν αὐτὸν ἀνελεῖν.

30 Καισάρειαν.] Here and wherever the name is used without an addition, we are to understand the town on the coast of Judæa, fifty miles distant from

Jerusalem, of which city it was the port. (Note on x. 1.) St Paul appears to have gone by sea to the Κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. Gal. i. 21. (Olshausen, supposing him to have gone by land, thinks that Cæsarea Philippi is here meant, which was one hundred miles from Jerusalem, on the frontier of Syria, and translates κατήγαγον εἰς, ‘conducted him on his way *towards*.’) It was fourteen years before St Paul revisited Jerusalem (Gal. ii. 1).

31 *οἰκοδομούμεναι.*] The metaphor was perhaps first suggested by the words of our Lord, Matt. xvi. 18; ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. Cf. 1 Cor. xiv. 4: ὁ προφητεύων τὴν ἐκκλησίαν οἰκοδομεῖ. The literal meaning of the word *edify*, found in Spenser and old authors, has been superseded by the figurative and spiritual sense, which appears to have been first introduced by Wiclif translating from Latin Vulgate.

Mention is here made for the first time of more than one ἐκκλησία. The MSS. of the Alexandrine recension have the singular throughout the verse: the plural is retained by Scholz.

33 ἄνθρωπόν τινα.] Apparently not a disciple, as he is not called *μαθητής*. So Chrysostom. Note on iii. 6.

34 *σεαυτῷ.*] ‘Make thy own bed;’ be no longer dependent on others.

35 Saron; a fertile district between Joppa and Cæsarea. Isai. xxxv. 2.

36 *μαθητρία.*] Atticè *μαθητρίς*.

Δορκάς.] i. e. Antelope, or Gazelle; Bochart. Hieroz. Tom. II. p. 305.

37 λούσαντες.] According to the custom common to Jews, Egyptians and Greeks. (Wilkinson, Ancient Egyptians, v. 404; Hom. Il. xviii. 350).

40 ἐκβαλών.] St Luke in his Gospel had thus

described the conduct of our Lord in restoring the daughter of Jairus, viii. 54; *αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας.*

*προσηγένετο.]* Chrysostom; *οὐ πάντα συγχωρεῖ ὁ θεὸς μετὰ τῆς αὐτῆς εὐκολίας τὰ σημεῖα ἐργάζεσθαι.*

---

## CHAPTER X.

THE Gospel having been preached by the Apostles successively to Hebrew, Hellenist, Proselyte, and Samaritan, is now extended to the Gentiles resident in Judæa. The first converts of this class appear to have been in a measure prepared for it, by their having previously adopted some of the doctrines, though not the ceremonies, of the Jewish religion; for Cornelius is called *εὐσεβὴς καὶ φοβούμενος τὸν θεόν*. The use of these terms has led to the conjecture, that without being one of the circumcision, a ‘proselyte of righteousness,’ he was in the probationary, or inferior class of ‘proselytes of the gate.’ There are not data sufficient to determine whether this was the case or not. The question, however, is not material; since the barrier was broken down, and the great shock given to Jewish prejudices, by opening the Christian dispensation to one who had not conformed to circumcision. It was the ceremonial law, rather than the doctrines of their religion, which distinguished the Jews, in their own opinion, from the rest of the world. They laid more stress on the letter than on the spirit, on the external badge than on the thing signified, the ‘circumcision of the heart.’

In this chapter two special revelations are recorded, by which St Peter is convinced, or rather is led to make the inference for himself, that Christian baptism

might be administered to those who had not submitted to circumcision. That such fresh revelations should have been necessary may appear strange, when we consider that the call of the Gentiles had been shadowed forth even in the Old Testament, and had been more plainly declared by our Lord, Matt. xxviii. 19, ‘Go and teach all nations, baptizing them, &c.’ Besides which, St Peter himself was ‘full of the Holy Ghost,’ and actually contemplated the wide spread of the gospel, as has been seen at ii. 39. But it was not the effect of Pentecost suddenly to dispel all ignorance and wavering. The influence of the Comforter was to be gradual; ‘He will *guide* you into all truth,’ (*οδηγήσει νυάς*); and long after this vision, St Peter so far yielded to the prejudices of his Jewish brethren, that he drew back again from the Gentiles, ‘fearing them of the circumcision.’ (Gal. ii. 12).

1 Καισαρέα.] Note on ix. 30. It was the largest city of Judæa, and chiefly occupied by Greek settlers; μεγίστην τῆς Ἰουδαίας πόλιν, τό τε πλέον ὑφ' Ἑλλήνων ἐποκουμένην (Joseph. Bell. Jud. III. 9. 1). It was the residence of the Roman governors, and is called by Tacitus ‘Judææ caput.’ (Hist. II. 79.) The government of the city became a subject of rivalry and contention between the Jewish and Greek inhabitants in the year A.D. 65. The dispute was referred to Nero, and being decided by him in favour of the Greeks, led to further disorders, and eventually to the fatal Jewish war itself. (Joseph. Bell. Jud. II. 13. 7, 14. 4). Eusebius, the historian, became bishop of this city in the year 315.

σπεῖρας.....’Ιταλικῆς.] A cohort levied in Italy, not provincial (so that he was probably an Italian). This name is illustrated by an inscription, ap. Gruter. Inscr. p. 434, 1: ‘Cohors militum Italicorum voluntaria, quæ est in Syria.’ It was probably an independent body, not part of a legion. (Biscoe, p. 220). Lightfoot sup-

poses that it was the body-guard of the Roman procurator, who resided usually at Cæsarea; but at this time, whatever system of chronology be adopted, Pontius Pilate had been recalled, and the interval had commenced, during which there was no Roman governor of Judæa, and Herod Agrippa was king of Palestine.

2 *εὐσεβῆς.*] It may be worth remarking, that the Roman centurions in the New Testament always appear in a favourable light. See Matt. viii. 5; Luke vii. 2, xxiii. 47; Acts xxvii. 3.

*τῷ λαῷ.*] i. e. to the Jews. See ver. 41; Luke ii. 32. His almsgiving was the more remarkable, as being contrary to the practice of Roman officers, who generally plundered the provincials to the utmost.

*φοβούμενος τὸν Θεόν.*] On this Bede observes, ‘Sciebat creatorem omnium Deum, sed quia ejus omnipotens Filius incarnatus esset\* ignorabat; fidem habuit cuius orationes et eleemosynæ placere potuerunt. Bona autem actione promeruit, ut Deum perfecte cognosceret, et de unigenito ejus incarnationis mysterium crederet. Per fidem ergo venit ad opera, sed per opera est solidatus in fide.’

4 *ἀνέβησαν εἰς μνημόσυνον.*] These words are similar to those of the angel in Tobit xii. 12: ἐγὼ προσήγαγον τὸ μνημόσυνον τῆς προσευχῆς ὑμῶν ἐιάντιον τοῦ ἀγίου: except that our *ἀνέβησαν* differs from the ἐγὼ προσήγαγον of the Apocrypha, and rather shews that prayers, the wings of the soul, do not require, according to the Jewish notion, to be borne up by angels†.

\* The sense requires this reading; the editions have *esse*.

† This belief, which derives some countenance from Rev. viii. 4, has prevailed also in the Christian Church; the following sentence, translated from the Missal of Sarum, stands in the Communion Service of K. Edward the Sixth's first Prayer-book (1549): ‘We beseeche thee to accepte this our bounden duetie

9 δῶμα.] The flat roof, or house-top. The word is often used in this sense by Alexandrine writers.

11 τέσσαροι ἀρχαῖς δεδεμένοι.] Vulg. *quatuor initios*. English Version, ‘Knit at the four corners.’ No other passage has been produced in which ἀρχὴ means the corner, as of a square; in the following it is the end of something long, as of a rope or chain. Herod. iv. 60: τὴν ἀρχὴν τοῦ στρόφου. Eur. Hipp. 761: ἐκδῆσαντο πλεκτὰς πεισμάτων ἀρχάς. Diod. Sic. i. 109; Lucian, iii. 83; and even without a genitive, such as στρόφου, πεισμάτων, it means simply a rope’s end in the description of harpooning ap. Diod. Sic. i. p. 104: ἐν τῷν ἐμπαγέντῳν ἐνάπτοντες ἀρχὰς στυπίνας, ἀφίασι μέχρις ἀν παραλυθῆ. Again, if the words here meant ‘fastened by the corners,’ we should, as bishop Middleton observes, expect the article, ταῖς ἀρχαῖς. Moreover in such a sense, δεδεμένος with the dative is unusual, which rather means tied *by*, than *at*. The passages cited above do not go the full length of proving that ἀρχὴ can mean simply *a rope*, as Wakefield and bishop Middleton (on this passage) suppose; but joined with the other considerations, they warrant us in translating ‘fastened to the ends of four ropes’, the ends only appearing in the vision. See xi. 5. Ecumenius: σινδὼν ἡ ἐκκλησία· τὰ δὲ ἐν αὐτῇ θηρία, οἱ ἐξ ἑθνῶν ἐθεάσατο τοίνυν τὴν ἐκκλησίαν τέσσαροι Εὐαγγελίους δεδεμένην, ἐν ἦν ὑπῆρχε πάντα τὰ ἔθνη. (This is inconsistent with the interpretation of ἀρχαῖς, ‘corners.’)

13 θῦσον καὶ φάγε.] Peter, being hungry, has this vision. So God adapts his teaching to our circumstances, and Divine instructions are engrrafted upon human infirmities.

and service, and commaunde these our prayers and supplications, by the Ministry of thy holy angels, to be brought up into thy holy Tabernacle before the sight of thy divine maiestie.’

15 ὁ Θεὸς, κ. τ. λ.] The distinction of the Mosaic law between clean and unclean animals, is declared to be at an end. The vision receives its full explanation from what follows; and the Apostle then perceives that the analogous distinction between Jew and Gentile is also abolished, that an ἀποκατάστασις πάντων has indeed been produced by the universal Saviour.

16 ἐπὶ τρίσ.] Bede: ‘Ut beatus Ambrosius interpretatur, tertio repetita figura operationem Trinitatis expressit.’ But see Gen. xli. 32\*.

25 προσκύνησεν.] It was not a Roman custom to offer the salaam to any man. Cornelius therefore prostrated himself as to a superhuman visitor. The same homage from an Oriental would not have meant the same thing: it would probably have been declined by Peter, but not in the same language.

28 νῦν εἰς ἐπίστασθε, κ. τ. λ.] According to Juvenal, Sat. xiv. 103, even the Jews who lived at Rome observed this rule, their practice being ‘Non monstrare vias eadem nisi sacra colenti,’ &c.

30 ἀπὸ τετάρτης ἡμέρας, κ. τ. λ.] ‘Four days ago I had not broken fast till this hour,’ (the ninth). So xv. 7, ἀφ' ἡμερῶν ἀρχαίων, ‘a long time ago.’

34 προσωπολήπτης.] God had indeed chosen the Jewish nation, and shewn favour to them as a people, but had no regard to the individual Jew as such, in

\* The Vulgate translates ἐπὶ τρὶς, *per ter*; upon which Erasmus in his note says, ‘Ex hoc solēcismo natus est, opinor, Apologus qui vulgo fertur non infestivus. Sacerdos quispiam rusticane plebis rusticior pastor, cum primum erat baptizaturus infantem, ac in libro unde solemnia verba pronunciabat, minio adscriptum offenderet, *Salta per ter*, quibus verbis Librarius admonebat, tres retro paginas esse revolvendas, mox jussit ut ædilicus adduceret hastile, quo crux imposita circumfertur. Eo accepto, *Bene sit*, inquit, *antehac nunquam idem expertus sum, sed ita res postulat, et hastili innexus, apsidem saxeām ter transiliit, atque ita recepto codice reliqua peregit.*’

preference to the Gentile ; and when it is said that he loved Jacob and hated Esau, we understand that he chose and rejected not the individuals named, but the posterities or nations of which they were the progenitors. (So Hammond on Rom. ix. 13). πρόσωπον λαμβάνειν is a Hebraism, being a translation of מִנְפָּא שָׁנָן, a phrase not uncommon in the Old Testament.

35 δεκτός.] Received into God's favour, and fit to be admitted to higher privileges and responsibilities, as Cornelius was, ver. 4 : not meaning (as some have alleged) that such a person, independently of revealed religion, can obtain God's entire and final acceptance ; the subsequent baptism of Cornelius negatives this view. As no man's righteousness is perfect, the φοβούμενος Θεὸν καὶ ἔργαζόμενος δικαιοσύνην is relative, not absolute, and so is the δεκτός too. See Bede, supra on ver. 2.

36, 37 The accusatives τὸν λόγον and τὸ γενόμενον ρῆμα are both governed by ὑμεῖς οἴδατε, and are in apposition with each other. ‘The word which God sent, ye know, namely, that which became a thing spoken of (τὸ γενόμενον ρῆμα) throughout all Judæa.’ Ver. 37 is a parenthesis to justify ὑμεῖς οἴδατε. Ye know it, for it was a thing published everywhere.

εἰρήνην.] Peace both between Jew and Gentile, and between God and man. Ephes. ii. 14, 16.

38 ἔχρισεν αὐτόν.] Chrysostom on i. 5 ; αὐτὸς κεχρίσθαι λέγεται οὐδαμοῦ χρισάμενος ἐλαίῳ, ἀλλὰ πνεῦμα δέξαμενος. This anointing of Christ's human nature with the Holy Ghost took place at the Incarnation. Thus Ambros. De Fide, i. c. 2: ‘In assumptione naturæ unctus humanæ, Dei filius designatur.’ Cyril. II. in Johan. p. 993. A : οὐ δήπον λέγομεν ὅτι τότε γέγονεν ἄγιος τὸ κατὰ σάρκα Χριστός, ὅτε τὸ πνεῦμα τεθέαται καταβαῖνον ὁ βαπτιστής ἄγιος γάρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ... Ἀλλὰ δέδοται μὲν εἰς

*σημεῖον τῷ Βαπτιστῇ τὸ θέαμα.* So Bede on this place; ‘Ista mystica et invisibili unctione tunc intelligendus est unctus quando verbum Dei caro factum est.’ Jerome indeed says it was *completed* at Baptism (Comm. ad Esai. cap. lxi. 1): ‘Unctio Christi illo expleta est tempore, quando baptizatus est in Jordane, et Spiritus Sanctus in specie columbae descendit super eum, et mansit in illo.’ And this in one sense is true; for the visible descent of the Holy Ghost, at the baptism in Jordan, was the outward sign (see Cyril supra) of the invisible unction which had taken place at the incarnation; it was the external rite, whereby he was inaugurated to his ministry, and so it took the place of the chrism of oil with which the Jewish highpriests were typically anointed; it fulfilled that expectation of the Jews, to which Justin Martyr alludes (Dial. p. 226. B.), that the Messiah would not be manifested till he had been anointed by Elias, μέχρις ἀν ἐλθὼν Ἡλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ. This point is fully treated by Petavius, Dogmat. Theol. de Incarnat. xi. cap. 8 and 9. See also Greswell, Dissert. II. 190. Pearson on the Creed, Article II.

οὐ Θεός μετ’ αὐτοῦ.] Chrysostom; *ταπεινὰ φθέγγεται, οὐχ ἀπλῶς οἶμαι, ἀλλὰ διὰ τὸ ἀνθρώπινον.* This is better than Bede; ‘Deus cum illo; hoc est, Pater cum Filio.’

40 οὐ πάντι τῷ λαῷ.] Not to the people generally, lest they should be only hardened in their sin and unbelief; for having disregarded all that Moses and the prophets had said respecting the Messiah, they would not have been persuaded, though one had risen to them from the dead (Luke xvi. 31). See Chrysostom in note on i. 3.

*συνεφάγομεν, κ.τ.λ.]* This is quoted by Ignatius Smyrn. § 3.

42 *ζώντων καὶ νεκρῶν.]* Understood by Olshausen

figuratively, those who live by faith, and those who are dead in their sins. Several of the Fathers give both the literal and the figurative interpretation. Thus Chrysostom; ἡτοι ἀμαρτωλὸνς λέγει καὶ δικαίους, ἡτοι καὶ τοὺς ἀπελθόντας καὶ τοὺς νῦν ὄντας, ὅτι πολλοὶ καταλειφθήσονται ζῶντες (Comm. in 2 Tim. iv. 1). So Augustine and others quoted by Pearson on the Creed. Pearson adopts the literal sense, and this is followed in the teaching of our Church. The Apostle would surely not have used such plain words figuratively, without any intimation, especially in addressing Gentiles for the first time. [The Roman Catholic Churches of the Continent are at variance on this point: e. g. the Malines Catechism (1842) says, ‘Qui sont les vivants que Jésus-Christ jugera? Ce seront ceux qui vivront vers ce temps-là:’ but the Augsburg Catechism, No. 2, (1842), ‘Man versteht unter den Lebendigen die Gerechten, unter den Todten die Sünder.’]

43 This argument from the prophets, as well as the use of the word *Διάβολος*, (ver. 38), implies that the hearers, though Gentiles, had some knowledge of the Scriptures of the Old Testament.

44 Bede: ‘Ne baptisma gentibus tradere dubitetur, Spiritus sancti testimonio confirmatur, ipsas lavacri aquas, quas sanctificare solet, novo ordine præcurrentis: quod semel in testimonium fidei gentium, nunquam vero in Judæis evenisse reperitur.’

47 *τὸ νῦν* [οὐδωρ.] The water of baptism could not be refused by man, when the gift of the Spirit had been already conferred by God. These persons had received the extraordinary gift of the Spirit, such as fell upon the Apostles at Pentecost (*ώσπερ καὶ ἐφ' ημᾶς ἐν ἀρχῇ*, xi. 15); there could therefore be no doubt of their fitness to be admitted into the Church by baptism, and to receive the spiritual privileges attendant upon

that rite. The English Version (following the Vulgate) does not translate the article.

48 προσέταξε.] The command was given to the brethren who had come with him (ver. 23). It would seem that the Apostles rarely administered baptism themselves.

ἐν τῷ ὀνόματι τοῦ Κυρίου.] Note on ii. 38.

---

## CHAPTER XI.

15 ἐν ἀρχῇ.] i.e. at Pentecost.

17 πιστεύσασιν.] Join with αὐτοῖς; ‘upon their believing.’ Note on xix. 2. ‘To us upon our believing’ would not be a fact, at least as regards the speaker. The English Version would require τοῖς πιστεύσασιν. The Apostle defends himself for baptizing the Gentile converts, by shewing that God had already conferred on them, previous to baptism, the same gift which he and his hearers had received.

18 ἄρα γε.] Not to be confounded with ἄρα γε, viii. 30.

19 ἐπὶ Στεφάνῳ.] After his death, over his body, as it were. So chap. viii. 2, ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. Herod. vii. 225, λίθινος λέων ἐστηκεν ἐπὶ Λεωνίδῃ.

20 εἰς Ἀντιόχειαν.] Antioch was built by the great founder of Oriental cities, Seleucus Nicator, and named by him in honour of his father Antiochus. He settled there a great number of Jews, and gave them the privileges of citizenship. Being pleasantly situated on the Orontes, about 16 miles from the sea, Antioch was the residence of the Grecian kings, and afterwards of the Roman proconsuls of Syria. In the Apostolic

age it was the Eastern metropolis of commerce, luxury, pleasure and superstition. For several centuries it was one of the chief bishoprics of the Church, and in the time of the Emperor Justinian was among the five which were styled *patriarchates*, the other four being Rome, Constantinople, Alexandria, and Jerusalem. For a full description of its ancient and modern state, see Conybeare and Howson, i. 131.

[Ἐλληνιστάς.] It has been urged that the context here requires the mention of a class distinct from the Ἰουδαῖοι of the preceding verse, whereas the Ἐλληνισταὶ were Ἰουδαῖοι, Jews speaking Greek. Accordingly, Scholz, with many other critics, has adopted the reading Ἐλληνας, which rests on the authority of two important MSS., several versions and Fathers. The point does not, however, appear material; if the reading be Ἐλληνας, Gentiles, we must suppose this to have taken place after the disciples had heard of the call of Cornelius. If Ἐλληνιστὰς be the true reading, we may conclude that the Hellenists at Antioch, as at Jerusalem, kept to themselves (vi. 9; ix. 29), and might therefore be regarded as a class distinct from Ἰουδαῖοι.

24 ἀνὴρ ἄγαθός.] ΟEcumenius observes that this is not opposed to Luke xviii. 19; ‘None is good, save one, that is God.’ For none is good in the sense in which God is good, i. e. absolutely, but a man may be a good *man*, i. e. relatively. Ο μὲν γὰρ Θεὸς κατ’ οὐσίαν ἄγαθός νπάρχει, ἀρχὴ καὶ πήγη ὡν τῶν ἄγαθῶν· οὐ δὲ ἀνὴρ οὐ κατ’ οὐσίαν οὐ γὰρ ἀπλῶς ἄγαθός, ἀλλ’ ἀνὴρ ἄγαθός.

26 Χριστιανούς.] This name evidently did not originate with the disciples themselves, and in the New Testament there is no trace of its being adopted by them. It occurs only twice after this; 1, where Agrippa says, ἐν ὅλῃ γῳ με πείθεις Χριστιανὸν γειέσθαι; and 2, at 1 Pet. iv. 14, where it is said the

*charge* of being a Christian is one for which no man should be ashamed to suffer. It was applied to them by adversaries; not however by the Jews, who called them Ναζωραῖοι, (xxiv. 5), a term of contempt (John i. 46), and who would never have given them a name which asserted that he whom they followed was Messiah, the Christ. The name must have originated with the Gentiles, probably with the Romans at Antioch, as its Latin termination seems to denote, (compare *Pompeiani*, &c.) So Tac. Ann. xv. 44: ‘*Quos vulgus Christianos appellabat.*’ *Christianos ad leonem*, was the cry when there was a prodigy, ‘*si Tiberis ascendit in moenia, si Nilus non ascendit in arva,*’ (Tertull. Apol. xl.) They were sometimes miscalled *Chrestiani* by the Romans (*ibid.* iii.) They soon began to glory in their name; and Eusebius shews how in the reign of Verus, the profession of the name of Christian was the comfort and pride of the Gallic martyrs; and sometimes their only answer and defence before the magistrate was, *Christianus sum.* (Hist. v. 1.) As if to take away this ground for boasting, the emperor Julian enacted that they should be called by the contemptuous name of Γαλιλαῖοι. Gregory Naz. Orat. iii. p. 81, εὐθὺς καινοτομεῖ περὶ τὴν προσηγορίαν, Γαλιλαίους ἀντὶ Χριστιανῶν ὄνομάσας τε καὶ καλέσθαι νομοθετήσας. Julian, Epist. vii. and ix. But the name which the Gentiles had once given them, the Gentiles could not take away. They gloried in it, and even made it a subject of public thanksgiving to God. The following occurs in the Eucharistic prayer, at the close of the most ancient existing liturgy, that of St Clement: εὐχαριστοῦμέν σοι, δτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοι προσφκειώμεθα. (Ed. Maskell.)

The principal names given them by their adversaries were Christiani, Nazarei (chap. xxiv. 5), Galilæi; the

names in use among themselves, which occur in this book, are *μαθηταὶ*, *πιστεύοντες* or *πιστοὶ*, *ἀδελφοὶ*, *ἄγιοι*, *οἱ τῆς ὁδοῦ*: names severally expressing docility, faith, mutual love, separation from the world, adherence to a peculiar doctrine.

*χρηματίζειν.]* The first meaning of this word is, to transact business; the second, to bear a name: the transition from the one to the other being analogous to that by which the names of common occupations have become surnames; one who transacts a business has a name fixed on him expressive of that business, and the name adheres to him and his descendants as a proper name, irrespective of its origin.

The inhabitants of Antioch, in the year 387, incurred the displeasure of the Emperor Theodosius, by an outbreak against his authority, in consequence of which the theatre and public baths of the city were closed, and the title of Metropolis was taken away and conferred upon another town (Laodicea). On that occasion Chrysostom appears to have first distinguished himself by his eloquence in preaching. Among other inspiriting or consolatory arguments he reminded his hearers of three things, which constituted the chief dignity of their city; 1, That at Antioch the disciples began to be called Christians; 2, That the Christians of that city sent alms (*infra ver. 29*) to relieve their distant brethren at Jerusalem from an impending famine; 3, That when an unhandsome return was made for this kindness, certain Jews coming down from Jerusalem (xv. 1) to make confusion, and introduce Jewish observances, (*ἐπιθελοῦντες τὸ κίρυγμα, καὶ Ἰουδαϊκὰς ἐπεισάγοντες παρατηρήσεις*), the Church of Antioch did not acquiesce in those innovations, (*οὐκ ἤνεγκαν σιγῇ τὴν καινωτομίαν*), but by sending Paul and Barnabas to Jerusalem, procured that decree to be passed which met their contention at rest. He adds, *τοῦτο πόλεως ἀξιωμα, τοῦτο*

*προερία, τοῦτο μητρότολις αὐτὴν ποιεῖ, οὐκ ἐν τῇ γῇ,  
ἀλλ' ἐν τῷ οὐρανῷ.* (Homil. xvii. de Statuis.)

27 *προφῆται.*] This term is often used in the Acts, and in the Epistles of St Paul, to designate certain members of the Church, whose position and office is not clearly described, but who appear to have been inspired by God to make known his will, to expound the Scriptures, and sometimes, as in this place, to foretell future events. See Acts xiii. 1; xv. 32; xix. 6; xxi. 9, 10. Rom. xii. 6. 1 Cor. xii. 10, 28, 29; xiii. 2, 8; xiv. 6, 29—37, &c.

28 *ὅστις καὶ ἐγένετο.*] It appears from history that the world was much afflicted with scarcity in the reign of Claudius. Four local famines are mentioned: (1) in his first and second year (A.D. 41) at Rome; Dio Cass. ix. p. 949: (2) in his fourth year, in Judæa; Joseph. Ant. xx. 2, 5; Euseb. Hist. II. 8: (3) in his ninth year, in Greece; Euseb. Chron. I. 79: (4) in his eleventh year, at Rome; Sueton. Vit. Claud. xviii.; Tac. Ann. XII. 43. History does not indeed inform us of an universal famine in the reign of Claudius, any more than it speaks of an universal census under Augustus Cæsar (Luke ii. 1). The phrase *ὅλην* (or *πᾶσαν*) *τὴν οἰκουμένην*, which occurs in both these passages, has therefore by many interpreters been restricted to a particular country, i. e. Palestine. Mr Greswell however (Dissertations, I. 540) rightly argues that such a limited sense of the phrase cannot be admitted. It would be contrary to the plain meaning of the words, is not required in the LXX. Version of Isaiah x. 23, and is at variance with the constant usage of profane writers, who employ the phrase to mean all the civilised, that is, all the Roman world. The universal taxing might be decreed (Luke ii. 1), though but partially carried into effect; and the whole world might suffer from dearth in the reign of Claudius, though

the famine was intense only at particular times and places.

30 πρεσβυτέρους.] This is the first mention of Christian presbyters. At xx. 28, they are called ἐπίσκοποι; the latter term denoting their office, the former their character. The name and office of elder was probably introduced into the Christian Church from the Jewish Sanhedrim, having been originally a Mosaic institution. Numbers xi. 16: ‘Gather unto me seventy men of the elders of Israel,’ &c. The elders of the Sanhedrim sat in a semicircle (Note on iv. 7), so also did the Christian presbyters in the second century, being placed as assessors on each side of the Bishop. To this Ignatius seems to allude, when he speaks of the πνευματικὸς στέφανος τοῦ πρεσβυτερίου. See Birmingham, i. 255, and introductory note supra on chap. vi. The office of Presbyter, derived, as has been shewn, from the Jewish Polity into the Christian Church, had divine sanction in the latter as well as in the former. Chap. xx. 28: ‘The flock over which the *Holy Ghost* hath made you overseers,’ (i. e. the Presbyters of Ephesus). As to the duties of the Presbyter, that he was to teach as well as exercise a general superintendence, see 1 Tim. iii. 2; Tit. i. 9. In translating πρεσβύτερος the Vulgate has generally *senior*, sometimes *presbyter*; the English Version has uniformly *elder*, never *priest*; the latter word, though originally derived from πρεσβύτερος, having in the course of ages come to denote the sacerdotal office generally, and so being used in the English Version to translate *iepres*.

## CHAPTER XII.

THE second persecution at Jerusalem was begun by Herod Agrippa, while Paul and Barnabas were there. The narrative of this chapter, though simple and unartificial, is highly dramatic, and resembles the plot of an ancient tragedy; the principal incidents being, the death of one Apostle; the deliverance of another; the recognition of Peter by Rhoda; his restoration to the anxious disciples; the chagrin of the baffled persecutor; his exaltation, speedily followed by the catastrophe of his death; with the triumphant solemn close ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο.

1 [Ἡρώδης ὁ βασιλεὺς.] Josephus gives him a high character; saying that he was mild, liberal to all men, gentle, compassionate, strongly attached to the Jewish law; his beneficence formed a contrast to the savage character of his grandfather and predecessor, Herod the Great; τὰ πάτρια καθαρῶς ἔτήρει, and never a day was passed by him τῆς νομίμης χηρεύουσα θυσίας. (Ant. xix. 7, 3). Supposing this description to be correct, it may have been his bigotry that made him a persecutor; just as this very St James, and his brother the Apostle of love, would at one time in their zeal have called down fire from heaven on the Samaritans, Luke ix. 54. Or his ruling passion may have been the love of popularity (see ver. 3), which is also mentioned by Josephus, τῷ βιοῦν ἐν εὐφημίᾳ χαίρων, κ. τ. λ.

[ἐπέβαλε τὰς χεῖρας, κ. τ. λ.] 'Laid hands on certain of the Church, to vex them.' The full construction would be ἐπέβαλε τὰς χεῖρας ἵπι τινας τῶν ἀποστόλων κακῶσαι αὐτούς. (Alford).

2 [Ιάκωβον.] James the elder, surnamed Boanerges, son of Zebedee and Mary Salome. (Greswell, Dissert. ii. 115.) The prediction that he should drink of his

master's cup (Matt. xx. 23) is now fulfilled. An ancient tradition is preserved by Clemens Alex. ap. Euseb. Hist. ii. 19, that he converted his accuser, and that they both suffered martyrdom together. The legend of the Roman breviary as to his preaching in Spain and his burial at Compostella is said to have arisen in the ninth century.

*μαχαιρά.*] i.e. by beheading; *καραυληθεῖς*, Euseb.; Note on ver. 17. The place for decapitation of criminals received the appropriate name of *Golgotha*, according to Jerome on Matt. xxvii. 33.

3 *ἀρεστὸν Ιουδαιοῖς.*] From this it appears that the popular feeling, which from Pentecost till Stephen's death, was in favour of the Gospel (ii. 47; vi. 7), had now set in the contrary direction. The people of Israel, like the *Turba Remi*, 'sequitur fortunam ut semper, et odit Damnatos.'

*προσέθετο.*] 'further applied himself.' Luke xx. 11, 12.

4 *τέσσαροι.*] One quaternion for each watch of the night; of the four men forming the quaternion, two were stationed before the door (ver. 6) and to two he was chained, according to the Roman custom. Veget. Res Milit. iii. 8. See xxi. 33; Seneca, Epist. v.: 'Quemadmodum eadem catena et custodiam (the prisoner) et militem copulat, sic ista quæ tam dissimilia sunt pariter incedunt.'

7 The deliverance of Peter and the death of Herod are both accomplished by an 'Angel of the Lord;' for 'the Angel of the Lord encampeth round about them that fear him, and delivereth them;' but whosoever seeks the soul of the righteous 'him the Angel of the Lord shall persecute, and destruction shall come upon him at unawares.' (Psalm xxxiv. 7; xxxv. 4—8.)

8 *σανδάλια.*] It was not a hasty escape, as in Hor. Sat. i. ii. 132, 'Discincta tunica fugiendum est ac pede

nudo.' Sandals appear to have been not usually worn, except by women, or in the winter, or on a journey. Peter would require them, as he was about to travel (Note on ver. 17, Mark vi. 9, Parkhurst, Lex.) Chrysostom notices the peculiarity, without fully explaining it (Homil. ix. in Ep. ad Philipp.); οὐ τοσαύτη χρεία τούτων τῶν ὑπὸδημάτων ἦν. ἔνεστι γὰρ κατ' ἐκεῖνον τὸν καιρὸν (at Easter) καὶ ἀνυπόδετον εἶναι· ή δὲ πολλὴ χρεία ἐν τῷ χειμῶνι ἔστι· ἀλλ' ὅμως εἰχε.

12 Μάρκου.] There is no positive evidence that John Mark of the Acts was the same with St Mark the Evangelist; but the arguments of Mr Greswell (Dissertations, i. 86, &c.) hardly warrant us in considering the identity to be impossible.

οὐ ησαν ικανοί.] An instance of the nocturnal assemblies of the Christians, which were originally held from fear of persecution. (See John xx. 19; Bingham, Ant. xiii. 10, 11).

συνιδὼν.] as at xiv. 6.

13 ὑπακοῦσαι.] Xen. Sympos. i. 11, κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι.

14 τὴν φωνὴν τοῦ Πέτρου.] Peter had been recognised before from his *speech*, Matt. xxvi. 73.

15 ἄγγελος αὐτοῦ.] The belief that each person has his guardian angel, is chiefly founded on this passage together with Matt. xviii. 10, 'Their angels,' &c. and Gen. xlvi. 16, 'The angel which redeemed me from all evil.' It is strongly held by Origen, (see Hom. ii. in Num.; Hom. xxii. in Luc.), and pervades the writings of the Fathers from his time. Thus Chrysostom on this passage, ἐκ τούτου ἀληθὲς, ὅτι ἔκαστος ἡμῶν ἄγγελον ἔχει. He says (Hom. iii. in Coloss.) that at first there was an angel to every nation, but now to every individual believer; probably having reference to the LXX. Version of Deut. xxxii. 8, ἔστησεν ὄρια ἐθνῶν κατὰ ἀριθμὸν ἄγγέλων Θεοῦ. Dan. x. 20, 21.

See Hermas, Pastor, II. vi.; Clem. Alex. Strom. VI. p. 294, (Sylb.). Guardian angels are called φύλακες and παιδαγωγοὶ by Basil, τῶν ἀνθρώπων διδάσκαλοι by Athanasius, pedissequi animæ by Bernard. As to bad angels, there is not the same consent; but Origen asserts them Hom. xxxv. in Luc. It is the Persian belief that each country has its angel, each man his good and bad angel. (Hyde de Religione Persarum, p. 395.) The existence of guardian dæmons or genii is alluded to by Greek and Roman writers, though perhaps it did not enter into the popular belief. Menander, ap. Euseb. Præp. Evang. XIII. p. 403, ἀπαντι δάιμων ἄνδρι συμπαρίσταται εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου ἀγαθός. Pind. Ol. XIII. 148, δάιμων γενέθλιος. Hor. Epist. II. 2. 187, 'Scit Genius natale comes qui temperat astrum.' See Petavius, Dogmat. Theol. de Angelis, II. vii.; Bishop Bull, Serm. XII. It may be remarked that the words of the passage before us are not so conclusive as if they had been spoken by an inspired Apostle; and 'their angels,' &c. Matt. xviii. 10, does not expressly declare that each has his peculiar angel.

17 κατασείσας.] A downward motion of the hand. Ιακώβῳ.] James the less or younger, called 'the just,' son of Alphæus and 'brother of our Lord,' (i. e. cousin), was already, as appears from this verse, president of the Church at Jerusalem, in which office he pronounces sentence, chap. xv. It is maintained by Dr Burton (Eccles. Hist. Lecture iv.) that James who was brother of our Lord and bishop of Jerusalem was not one of the Apostles. No strong reason or ancient authority is urged in support of this opinion; the contrary seems to be plainly implied by St Paul, Gal. i. 19, ἔτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ιάκωβον τὸν ἀδελφὸν τοῦ κυρίου; and Eusebius mentions only two of the name, Hist. II. 1, δύο δὲ

γεγόνασιν Ἰάκωβοι εἰς ὁ δίκαιος, ὁ κατὰ τοῦ πτερυγίου βληθεὶς, καὶ ὑπὸ κνάφεως πληγεὶς εἰς θάνατον ἔτερος δὲ ὁ καρατομηθεὶς. αὐτοῦ δὲ τοῦ δικαίου καὶ ὁ Παῦλος μημονεύει γράφων, ἔτερον δὲ τῶν ἀπόστολων, κ.τ.λ.

*eis ἔτερον τόπον.]* It is quite uncertain where he was between this and chap. xv. Doubtless he left Jerusalem to avoid his persecutors: *οὐ γὰρ ἐπείραζε τὸν Θεὸν οὐδὲ eis πειρασμοὺς ἐνέβαλεν ἑαυτόν.* Chrys.

18 τί ἄρα ὁ Πέτρος ἐγένετο.] Theocr. Id. xiv.  
51. Ἀδίστα Γοργοῖ, τί γενοίμεθα; (Alford).

19 There are some interesting remarks on this verse in Chrys. Hom. viii. in Ephes.

20 διὰ τὸ τρέφεσθαι.] This had been the case also in ancient times, Ezek. xxvii. 17, (of Tyre), ‘Judah and the land of Israel, they were thy merchants; they traded in thy market wheat of Minnith,’ &c. Both Solomon and Zerubbabel employed the Tyrians to bring the cedars for the temple, and paid the freight in wheat (1 Kings v. 9; Ezra iii. 7.) ‘Tyrii necessariam habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galilææ Damascique pressa finibus esset. Unde nec ipsa metropolis eorum Tyrus tantas habebat opes de terra sua, ut totius orbis esse possit emporium, quantas de subjectione navium.’ (Thus Bede, a native of an island destined in some respects to resemble Tyre.) See Vincent’s Commerce of the Ancients, Vol. II.

21 This took place in the theatre at Cæsarea during the celebration of games in honour of the emperor Claudius; related by Josephus, Ant. xix. 8, 2, with no material variation.

*ἱστῆτα.]* His robe was of silver tissue, and reflected the rays of the rising sun, so as to fill the spectators with awe. Some flatterers cried, ‘He is a god.’ The king did not check their impious adulation. (Joseph. Ibid.)

*πρὸς αὐτούς.]* i. e. to the embassy from Tyre and

Sidon; ‘he made an oration unto them before the people.’

23 *σκωληκόβρωτος.*] Luke, ‘the physician,’ is more exact in his description of the disease than Josephus, who simply says, *γαστρὸς ἀλγήμασι διεργασθεῖς*. This horrible and unusual disease caused the death of several cruel tyrants, and is regarded as a special visitation of God by the various historians who mention examples of it. Thus Herod. iv. 205, ή Φερετίμη ζῶσα εὐλέων ἔζεζεσε· ως ἄρα ἀνθρώποισι αἱ λίαν ισχυραὶ τιμωρίαι πρὸς θεῶν ἐπίφθονοι γίνονται. 2 Macc. v. 9, (Antiochus Epiphanes). Euseb. viii. 16, (The emperor Maximius Galerius). Tertull. ad Scap. iii.; ‘Claudius Lucius Herminianus in Cappadocia cum indigne ferens uxorem suam ad hanc sectam transisse Christianos crudeliter tractasset, solusque in prætorio suo vastatus peste, cum vivus veribus ebulliisset; nemo sciāt, aiebat, ne gaudeant Christiani.’ Herod the Great, the grandfather of this Herod Agrippa, died of the same disease. Joseph. Ant. xvii. 6, 5.

25 *Βαρνάβας καὶ Σαῦλος.*] Chrysostom: ἐτι Βαρνάβα πρώτου μνημονεύει οὕπω γὰρ Παῦλος ἦν λαμπρός. After the first display of his eloquence, xiii. 9, Paul has the precedence, whether mentioned with Barnabas or Silas; except at xiv. 14, where Barnabas, upon being mistaken for the superior god, perhaps took the lead in correcting the error, (note on xxiii. 4); and in chap. xv. where Barnabas, the elder disciple, has precedence before the council at Jerusalem.

*διακονίαν.*] xi. 29.

## CHAPTER XIII.

THE spread of the Gospel beyond Palestine had hitherto been (so to say) accidental, occasioned by the persecutions at Jerusalem. A movement is now made for the express purpose of extending Christianity to foreign nations. (Olsh.)

1 On a former occasion prophets had gone down from Jerusalem to Antioch (xi. 27); it is now said that 'there were some *residing* in Antioch, belonging to the Church established there.' Nothing further is known of Simeon; Lucius is perhaps named Rom. xvi. 21. According to Josephus (Ant. xv. x. 5), one Manaen, an Essene, gained the favour of Herod the Great by foretelling to him, when a boy, that he should be a king. Their sons *may* (as is thought) have been *σύντροφοι*.

*σύντροφος.]* Vulgate, *collectaneus*, *όμογάλακτος*, foster-brother.

'*Ηρώδου τοῦ τετράρχου.*'] Herod Antipas. He had been Tetrarch, but was at this time in exile, having been deposed by Claudius.

2 *λειτουργούντων.*] The English Version (correctly) follows the Vulgate, *ministrantibus Domino*. Erasmus incorrectly, *quum sacrificarent*; the word was not confined to the administration of the Lord's Supper till the fourth century. (See Suicer, Thesaur.) By the LXX. it is applied to the Levites, Deut. x. 8. According to Chrysostom, the ministration here meant was preaching; he says, *τί ἔστι λειτουργούντων; κηρυττόντων.*

*νηστευόντων.]* Fasting is followed by a special revelation both here and in the case of Cornelius (x. 30); perhaps to mark God's continued approval of the practice under the Christian dispensation. See Dan. x. 3—8. Chrysostom says, *όρᾶς δύον η νηστεία μέγα; δτε χειροτονεῖν ἔδει, τότε νηστεύουσι· καὶ νηστεύουσιν*

*αὐτοῖς εἶπε τὸ πνεῦμα.* He then tells his hearers how he expects them to fast, *ἡ νηστεία δὲ οὐ τοῦτο μόνον ἔστιν ἀλλὰ καὶ τὸ τρυφῆς ἀπέχεσθαι νηστείας εἰδός ἔστι τοσοῦτον ἐπιτάττω μόνον ἔγω, μὴ νηστεύσῃτε,* ἀλλὰ τρυφῆς ἀπέχεσθε τροφὰς ζητῶμεν, μὴ διαφθοράν: and further on, *οὐ νομοθετῶ νηστείαν, οὐδὲ γάρ ὁ ἀκούων ἔστιν.* ‘I do not lay down a rule of fasting, for there is no one to obey it.’

*ἀφορίσατε δή μοι.]* Note on ix. 10. St Paul calls himself *ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ*, Rom. i. 1. The particles are omitted by the Vulgate, and English Version; effect may be given to them thus: ‘I have called them to a work, therefore I bid you set them apart for it.’

*4 ἐκπεμφθέντες ὑπὸ Πνεύματος ἀγίου.]* So that Paul was *ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου.* (Gal. i. 1.) It might have been expected that in this, his first apostolic journey, he would evangelize his native country Cilicia. But he had probably, during his long residence there (ix. 30; xi. 25), already founded the Churches which he subsequently ‘confirmed.’ (xv. 41.) Moreover, it seems that hitherto Barnabas, as being a disciple of older standing, took the lead. (Note on xii. 25.) They went therefore to his native country Cyprus, where the Jews were numerous, as we learn from Philo (Legat. ad Cai.) and as appears from the fact, that there was more than one synagogue at Salamis (ver. 5).

*κατῆλθον εἰς Σελεύκειαν.]* ‘Came down to the sea, to Seleucia.’ Seleucia ‘by the sea,’ so named to distinguish it from eight other cities to which Seleucus gave his name, was the sea-port and fortress of Antioch, from which it was distant fifteen miles by land, or about forty, if the windings of the river were followed.

*5 Σαλαμῖνι.]* Salamis, said to have been built by Teucer, was the chief town and port on the Eastern

side of the island. In the reign of Trajan the Jews revolted, and were expelled from Cyprus by his successor. These disturbances led to the ruin of Salamis, which was completed by an earthquake. It was rebuilt in the fourth century under the name Constantia. (Conybeare and Howson, i. 152.)

6 διελθόντες.] From east to west.

Πάφου.] This was Nea Paphos, about eight miles North of the famous temple of Venus. Being situated at the Western extremity of the island, it was convenient for the residence of the Roman governor, though in other respects Salamis, probably, was the more important place.

7 ἀνθυπάτω.] 'Proconsul.' In the division of provinces (*ἐπαρχίαι*) between Augustus and the Senate, the Emperor at first reserved Cyprus to himself, but afterwards resigned it to the Senate (*ἀπέδωκε τῷ δῆμῳ*, Dio Cass. Lib. liii. p. 704). The Emperor's provinces were governed by his *Legati*, those of the Senate by Proconsuls. That Cyprus was under Proconsular government in the reign of Claudius, is proved by a coin, which Bishop Marsh adduced from Morell's Thesaur. Numismat. p. 106, having on the obverse the Emperor's head, and the inscription *Ti. Claudius Cæsar Aug. Tr. P.*, on the reverse, *Κυπρίων ἐπὶ Κομινίου Πρόκλου ἀνθυπάτου*.

ἐπεζήτησεν.] He did this, being a man of intelligence (*συνετὸς*), and having his curiosity excited by what Bariesus had already told him. Thus imposture is overruled and made subservient to the propagation of truth, as in the case of Simon Magus, viii. 10.

8 Elymas. Bariesus went by this name, which in Arabic meant *magus*.

9 ὁ καὶ Παῦλος.] After this, the old name Saul never recurs in the New Testament. It is the conjecture of Jerome, that the change was made to commemorate

the conversion of the Proconsul. He says, ‘Ut Scipio subjecta Africa Africani sibi nomen assumpsit, et Metellus, &c. ... ita et Saulus ad prædicationem gentium missus a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ trophyæ retulit, erexitque vexillum, ut Paulus ex Saulo vocaretur.’ (Comment. in Epist. ad Philem. i.) This may have been the *occasion* for the change; but the *reason* probably was to make the name more familiar to Roman ears. So Συμεὼν became Simon. Note on xv. 14. Paulus, originally the cognomen of the *Gens Emilia*, was a contraction of *paurillus*. Donaldson, Varronianus, p. 271.

11 ἔσῃ τυφλός.] The first miraculous act of St Paul is to inflict that privation which he had himself experienced. Chrysostom: φὰ αὐτὸς προσήχθη σημείῳ, τούτῳ καὶ τοῦτον ἡβούληθη προσαγαγεῖν. In his own case it had been followed by a happy recovery. ἀχρὶ καιροῦ ('until the time come') denotes that it might be so with Elymas. Chrysostom: τὸ ἀχρὶ καιροῦ δὲ οὐ κολάζοντος ἦν τὸ ρῆμα ἀλλ' ἐπιστρέφοντος. (Non punientis sed convertere nitentis.) Bede: ‘Sciebat Apostolus, sui memor exempli, de tenebris oculorum mentis posse resurgere ad lucem.’

ἀχλὺς καὶ σκότος.] The former word expresses the state of the eye, blindness, dimness of vision; the latter, the consequence of that state, exclusion of light. ἀχλὺς in Galen is opacity of the eye occasioned by a wound. St Luke speaks with the exactness of the physician.

χειραγωγούς.] Such assistance St Paul had received ix. 8.

12 διδαχὴ τοῦ Κυρίου.] i. e. *concerning* the Lord, like Heb. vi. 2, βαπτισμῶν διδαχῆς.

13 ἀπὸ τῆς Πάφου εἰς Πέργην.] The latter city, as well as the former, was the seat of an ancient idolatry. Cic. Verr. i. 20: ‘Pergæ fanum antiquissimum et sanctissimum Dianæ scimus esse.’

[Πέργην.] The towns of Asia Minor which the Apostles now visited, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra and Derbe in Lycaonia, and Attalia in Pamphylia, are of little historical interest. The first and last were on the sea-coast, the rest on the high table-land in the interior. The ruins of Perga remain: the site of Antioch was determined by Mr Arundell, an English traveller, in 1833; Iconium and Attalia are still important towns under the names of Konia and Satalia. The sites of Lystra and Derbe have not yet been ascertained. These two appear to have been of barbarian, the others of Greek origin. Antioch, like Philippi (Acts xvi. 12), was a Roman colony, as Strabo and Pliny declare, and its coins attest. (See Conybeare and Howson, i. 181—216).

[Ιωάννης, κ.τ.λ.] Barnabas being a native of Cyprus, Mark his nephew was probably acquainted with that island, but being afraid of entering on a new country, did not cross to the mainland.

15 προφήτων.] The prophets were not read in the synagogues till B.C. 163, when they were substituted for the law, which was prohibited by Antiochus Epiphanes. After the removal of that prohibition by the Maccabees, both law and prophets were read. (Brown's Antiquities of the Jews, i. 610).

16 φοβούμενοι τὸν Θεόν.] Such as Cornelius. Note on x. 2.

17 ὑψώσειν.] 'Exalted,' i.e. made them a great people, multiplied them. The passages quoted by Schleusner, Lex. appear to bear out this sense of the word. Thus Wisdom xliiv. 22: πληθῦναι αὐτὸν ὡς χοῦν τῆς γῆς, καὶ ὡς ἀστρα ἀνυψώσαι τὸ σπέρμα αὐτοῦ, καὶ κατακληρονομῆσαι αὐτὸν ἀπὸ θαλάσσης ἕως θαλάσσης: and l. 22. It cannot be said in any other sense that the Israelites, while in Egypt, were exalted.

18 The evidence of the MSS. is rather in favour of ἐτροποφόρησεν, ‘bore with their manners,’ a word used by Cic. ad Att. xiii. 29; but ἐτροφοφόρησεν, ‘nurtured,’ though it has a minority of MSS., is more in keeping with the context, and is the reading of a great majority of MSS. in the LXX. Version of Deut. i. 21, where God’s guidance of Israel is the subject.

19 *κατεκληρονόμησεν.]* ‘Gave as an inheritance,’ with an active sense (as in the LXX. at Numb. xxxiv. 18; 1 Kings ii. 8; Wisdom xliv. 21, quoted on ver. 17), has been adopted by critics instead of *κατεκληροδότησεν.*

20 The Jewish history is now passed in review, for the purpose of shewing, not their ingratitude, but God’s mercy. Chrysostom: οὐ λέγει τὴν αγνωμοσύνην αὐτῶν, ἀλλὰ πανταχοῦ τὴν τοῦ Θεοῦ φιλανθρωπίαν.

*τετρακοσίους καὶ πεντήκοντα.]* If all the periods mentioned in the book of Judges, together with the forty years of Eli (1 Sam. iv. 18), be added up, the result gives exactly 450 years for the time during which Israel was under Judges till Samuel. This however is not the commonly received computation, which allows only 284 years for that time, and cannot be reconciled with the statement in 1 Kings vi. 1, that Solomon began his temple in the 480th year after the Israelites were come up out of Egypt. We must therefore either follow Bede in joining ἔτεσι τετρακ. καὶ πεντ. with the preceding words, and translate ‘after these things, which lasted about 450 years, he gave them judges until Samuel;’ or with Biscoe (p. 432) suppose that there is an error in the number 480 at 1 Kings vi. 1. The former alternative appears on the whole to be preferable. The time from the making of the covenant with Abraham to the settlement of the Israelites in Canaan, was in round numbers 450 years.

21 Σαοὺλ... ἄνδρα ἐκ φυλῆς Βενιαμίν.] The Apostle

himself was of the same tribe as well as name. The tribe of Saul is, however, here so specially mentioned, probably on account of his own striking allusion to it at 1 Sam. ix. 21: ‘Am not I a Benjamite, of the smallest of the tribes of Israel?’ Tertullian endeavours to shew in an ingenious passage *adv. Marcion.* v. 1, not only that the king was a type of the Apostle, but that Jacob prophesied of Paul in Gen. xlix. 27: ‘Ex tribu enim Benjamin oriturum Paulum Jacob providebat *lupum rapacem ad matutinum comedentem*, id est prima ætate vastaturum pecora Domini, ut persecutorem ecclesiarum; dehinc *ad vesperam escam daturum*; id est divergente jam ætate oves Christi educaturum, ut doctorem nationum. Nam et Saulis primo asperitas insectationis erga David, dehinc poenitentia et satisfactio, bona pro malis recipientis, non aliud portendebat, quam Paulum in Saule secundum tribus, et Jesum in David secundum virginis censem.’

[*έτη τεσσαράκοντα.*] This is not expressly stated in the Old Testament. It agrees however with the received chronology (Biscoe, p. 398), and with Josephus, *Ant. vi.* 14, 9, who says that Saul reigned eighteen years during the life of Samuel, and twenty-two afterwards.

22 *εὗρον, κ. τ. λ.*] This passage, as Chrysostom observes, is not found in the Old Testament. It is probably compounded of Ps. lxxxix. 21, and 1 Sam. xiii. 14.

25 *ώς δὲ ἐπλήρουν, κ. τ. λ.*] i. e. John, when drawing to the end of his course, turned the attention of men from himself to one who was then setting out, of whom he was the forerunner.

26 *ὁ λόγος τῆς σωτηρίας ταύτης.*] Note on v. 20.

27 The two accusatives of the former clause (*τοῦτον* and *φωνὰς*) are to be supplied in the latter, the one with *κρίναντες*, the other with *ἐπλήρωσαν*. See ii. 17.

28 *αιτίαν θανάτου.*] ‘Capital crime,’ is better than English Version ‘cause of death;’ see note on

xxvi. 25. Pilate says (Luke xxiii. 14), *οὐδὲν εὑρον αἴτιον.*

31, 32. *οἵτινες... πρὸς τὸν λαόν. καὶ ημεῖς ὑμᾶς.]*  
 'They to the Jewish nation. We preach to you.' Thus he distinguishes his own mission from that of the twelve. Notes on x. 2, 41.

32 The two accusatives are here brought together, which are separately used with *εὐαγγελίζομαι* in viii. 12, *εὐαγγελίζομένω τὰ περὶ τῆς βασιλείας*, and viii. 40, *εὐηγγελίζετο τὰς πόλεις πάσας.*

*ἐκπεπλήρωκεν.]* 'Hath thoroughly fulfilled;' nothing more is to be expected.

*ἀναστήσας.]* 'Having raised up,' as at vii. 37, *Προφήτην ὑμῖν ἀναστήσει ὁ Κύριος.* Vulg. *resuscitans.* English Version, 'having raised up again.' But in the New Testament this word only refers to the resurrection, when *ἐκ νεκρῶν* is added (as at ver. 34), or the context in some other way defines that to be the sense; as at ii. 24, *ὅν ὁ Θεὸς ἀνέστησε λύσας τὰς ὡδίνας τοῦ θανάτου.* (Kuinoel.)

33 *δευτέρῳ.]* The best MSS. have *πρώτῳ*; and this is probably the correct reading, that which we reckon the first psalm having formerly been regarded as a sort of preface. See Hengstenberg on the Psalms, Vol. i. p. 4. (English Translation).

34 *μηκέτι μέλλοντα ὑποστρέφειν.]* English Version, 'now no more to return to corruption;' which would imply that he had once returned to corruption, contrary to ver. 37. *ἔτι* denotes not always repetition, but sometimes progression, the going on to something further; being connected both in etymology and meaning with *εἰτα, etiam.* And here, *μηκέτι μέλλοντα* is, 'not destined *after death* to turn to corruption.' He died, but God raised him up before ever his body saw corruption. At Rom. vi. 9, *οὐκέτι κυριεύει* is correctly rendered 'Death hath no more dominion over him.'

δσια.] ‘Mercies,’ English Version, i. e. mercies promised to David. The Hebrew word בְּנֵדֶת ‘kindnesses,’ is translated by the LXX. in 2 Chron. vi. 42, ἐλέη, and in Isai. lv. 3, δσια.

36 προστέθη.] Gen. xxv. 8, 17.

38 διὰ τούτου.] To be connected with ἀφεσις, not with καταγγέλλεται, as is done by the English Version. Compare x. 36, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ. x. 43; Luke xxiv. 47, ‘Forgiveness through him is proclaimed to you;’ a construction which is not elegant either in Greek or English. η διὰ τούτου ἀφεσις would have been classical, but would not have meant quite the same thing.

This speech may be compared with that of St Peter in ii. 27, &c. Each, however, contains something characteristic of its author. St Peter gives prominence to repentance and baptism, ii. 38. St Paul in this verse boldly asserts the insufficiency of the Mosaic law (Rom. viii. 3, &c.). Both lay chief stress on the resurrection, and not on the death of Christ: and this appears to be in accordance with the command of the Saviour, ‘Ye shall be witnesses unto me’ (i. 8), as interpreted by the subsequent conduct of the Apostles (i. 22), ‘One must be ordained to be a witness with us of his resurrection;’ and (iv. 33), ‘With great power gave they witness of the resurrection of the Lord Jesus.’ It would seem that in their first addresses they spoke of Jesus as the conquering rather than as the suffering Messiah. They began with that which was physically miraculous, the raising of his body; and reserved for their subsequent instructions that moral miracle, which is a deeper mystery, and a greater trial of faith, the redemption of the world by his blood. (xx. 28, ‘The church, which he hath purchased with his own blood.’ St Paul says this not to new converts, but to the presbyters of Ephesus.) So Olshausen. This is on the assumption, which is a

reasonable one, that St Luke has given an outline of the speech, and has not omitted any of the leading arguments. Note on ii. 34.

39 ‘And from all things, from which ye could not by the law of Moses be justified, by him every one that believes in him is justified.’ *ἀπὸ πάντων ὃν* does not imply that there are some things from which we may be justified by the law of Moses, but denotes rather, as Beza observes, the *cause* why it was necessary that the atonement should be made by Christ, viz. because it could not be made by the law. The same thought is more fully expressed in Rom. viii. 3, *τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν φῇ ησθένει διὰ τῆς σαρκὸς, ὁ θεὸς...* *ίνα τὸ δικαιῶμα τοῦ νόμου πληρωθῇ ἐν ημῖν.* The phrase *δικαιοῦν ἀπὸ* occurs again, Rom. vi. 7. *ἐν τούτῳ* may be taken both with *ὁ πιστεύων* and with *δικαιού-ται*, like *διὰ πνεύματος ἀγίου* at chap. i. 2: and see note on i. 10.

41 This foreboding, uttered by St Paul about twenty-five years before the destruction of Jerusalem, was first pronounced by the prophet Habakkuk, about twenty years before the Babylonish captivity. The quotation is from the LXX. with slight variations.

42 The reading here is uncertain. The *textus receptus* gives this meaning: ‘While the Jews were going out of the synagogue, the Gentiles besought,’ &c. Many of the best MSS. have *ἔξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξύ, κ. τ. λ.* i. e. as the Apostles were going out, the Jews besought, &c. This is adopted by Scholz, and appears preferable.

*μεταξύ.]* for *μετέπειτα*, is found in late writers, as Josephus and Plutarch.

44 *έρχομένῳ.]* *έχομένῳ*, ‘next ensuing,’ is the reading of some MSS., has been adopted by Scholz, and appears to be necessary.

46 *ἴαντοις.]* Emphatic, as at ix. 34. Arrian.

Epietet. II. 20, κάθεισε, καὶ τὰ σκέληκος ποίει, ὃν  
ἄξιος ἔκρινας σεαυτόν.

47 He shews by a quotation from Ia. xlix. 6, that the calling of the Gentiles was no after-thought in the counsels of God.

48 οἵσοι ἦσαν τεταγμένοι.] This verse has been involved in the controversy respecting predestination. The English Version ‘as many as were ordained,’ makes it support that doctrine, but not so strongly as Vulg. *præordinati*, Augustin. de Unit. Eccles. Vol. ix. 358 d. *destinati*. The words taken by themselves might bear this interpretation; but it is not likely that such was the meaning of St Luke. His object is merely to contrast these persons with those whom St Paul addresses ver. 46. They who had condemned themselves as unworthy of eternal life, rejected the Gospel; but they who had *set themselves* to gain that great end, made profession of their faith (and were baptized). This middle sense of the passive verb is borne out (as Whitby observes) by xx. 13, οὗτοι γὰρ ήν διατεταγμένοι. ‘He was so purposed.’ So also 2 Macc. vi. 21, οἱ τέ εἰς πρὸς τῷ σπλαγχνισμῷ τεταγμένοι, ‘set or bent on mercy’: compare Acts xiv. 11, ὅμοιωθέντες, ‘having likened themselves;’ ii. 40, σωθῆτε, ‘save yourselves;’ ii. 47, τοὺς σωζόμενους (see note); viii. 29, κολλήθητι, ‘join thyself.’ So that *τεταγμένοι εἰς* may well mean the same as *τάξαντες ἑαυτούς εἰς*, like 1 Cor xvi. 15, *εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς*. Xen. Mem. II. 1, 11, οὐδὲ εἰς δουλείαν ἐμαυτὸν τάττω.

50 σεβομένας...εὐσχήμορας.] Both words are used in a sense not classical. They occur again chap. xvii. 4, 12. *εὐσχήμορας*, honourable in rank, without reference to personal qualities, Mark xv. 43. The *σεβόμεναι γυναῖκες*, Gentile women converted to the worship of the true God, would doubtless be more easily excited than the *σεβόμενος ἄνδρες*, and were perhaps

more numerous, as at Damascus, where Josephus says almost *all* the women were addicted to Judaism (Bell. Jud. ii. 20, 2).

51 ἐκτιναξάμενοι.] According to the command of our Lord, Matt. x. 14. The Jews were accustomed to do this (symbolically) on returning to their own country. Our Lord shewed that henceforth not involuntary error was abominable, but wilful resistance to the truth.

52 χαρᾶς.] St Luke on several occasions, after mentioning events which might be thought disheartening, notices the joy and elevation of spirit by which they were followed. So it was after Herod's persecution (xii. 24), after the scourging in presence of the Sanhedrim (v. 41), after the Ascension (Luke xxiv. 52).

---

## CHAPTER XIV.

6 συνιδόντες.] Chap. xii. 12. The English Version appears to be correct in both places.

τὰς πόλεις.] ‘The chief cities.’ The English Version omits the article. Iconium was strictly in Lycaonia, but on the borders, and sometimes reckoned to be in Phrygia, as by Xen. Anab. i. 2, 11, Ἰκόνιον τῆς Φρυγίας πόλιν ἐσχάτην. See note on xiii. 13.

9 πίστιν.] Note on iii. 6. πίστιν τοῦ σωθῆναι, like γνωμὴ τοῦ ὑποστρέφειν, chap. xx. 3.

11 Λυκαονιστὶ.] Hitherto they had conversed with the strangers in Greek; but now among themselves they make this exclamation in their own language, which was probably a Semitic Dialect. The Apostles are not apprised of their intentions till the preparations for the sacrifice are already made. Chrysostom sup-

poses that they did not understand the dialect : οὐκ ἡ τοῦτο οὐδέποτε δῆλος τῇ γάρ οἰκείᾳ φωνῇ ἐφθέγγοντο, λέγοντες ὅτι οἱ θεοὶ, κ. τ. λ. ... Καὶ τοῦτο οὐχεὶς αὐτοῖς ἔλεγον (οἱ ἀπόστολοι).

οἱ θεοὶ, κ. τ. λ.] Homer, Od. ρ', 484:

Καὶ τε θεοὶ ξείροιστος ἐσώτερος ἀλλοδάσκαλος  
Παποῖος τελέσθοτες ἐπιστραφέσται ταῦτα.

The ancient and widely prevailing belief that the gods sometimes visited the earth in human shape, probably had its origin in the visits of angels to Abraham and Lot, Gen. xviii. 2; xix. 1. In the present case Jupiter and Mercury were fixed upon, partly because Jupiter was worshipped at Lystra (ver. 13), and Mercury was represented as accompanying him on these terrestrial expeditions, Ov. Met. viii. 626,

Jupiter huc specie mortali cumque parente  
Venis Atlantiades positis caducifer alis;

and more especially because these two gods were reputed to have once before traversed the adjacent country of Phrygia, and to have been entertained by Baucis and Philemon, Ov. Met. viii. 611, &c. Dio Chrysostom says, (Orat. xxxiii. p. 408) that cities were supposed to be frequented in this way by their deified founders, φασὶ τοὺς οἰκιστὰς ἥρωας ἦ θεούς τολλάκις ἐπιστρέψοσθαι τὰς αὐτῶν πόλεις, τοῖς ἄλλοις ὄντας ἀφανεῖς, ἐν τε θυσίαις καὶ τισιν ἔόρταις δημοτέλεσι. These appearances were called ἐπιφάνειαι. Hence the Seleucidæ and other kings of Asia took the title ἐπιφανῆς (*præsens Divus*), and hence the word *Epiphany* in our Church. See Spanh. de usu Numism. Diss. VII. p. 408. Thus from the same source the Roman poet was supplied with a theme, the Greek rhetorician with a trope, and the Syrian flatterer with a title for his sovereign. That which was a superstition in Lycaonia, and for which the whole creation groaned, became a reality at

Bethlehem. ‘He came unto his own, and his own received him not;’ but he manifested himself unto the Gentiles, and by them he was acknowledged, (Matt. ii. 11). Note on iv. 31.

13 *τοῦ ὄντος πρὸ τῆς πόλεως.]* i. e. the tutelary God, *πολιοῦχος*, whose image was placed at the gates in front of (*πρὸ*) the city. Thus Æsch. Sept. contr. Theb. 150, Pallas is called “Ογκα ἄνασσα πρὸ πόλεως and ἀγχίπτολις πύλαισι γείτων; and at Athens Pallas was *κληδοῦχος*, and *πυλαίμαχος*, (Aristoph.). See Spanh. Hymn. in Pallad. p. 591. The same Jupiter had doubtless a temple, to which the priest belonged, within the city.

*ταύρους καὶ στέμματα.]* Not as some say a *hendiadys* for *ταύρους ἐστεμένους*, but *στέμματα* are garlands to decorate the *πυλῶνας*, the entrance of the house in which the Apostles dwelt. (Olsh.)

14 *εἰσεπήδησαν.]* The better reading is *ἐξεπήδησαν*, ‘ran out of the house.’ (Scholz.)

*διαρρήξαντες.]* A Jewish mode of expressing grief, and especially used to signify abhorrence of blasphemy. Thus Cyril, ap. Cramer, Caten.: ‘Ἐθος ἔστιν Ἰουδαίοις ἐπὶ ταῖς κατὰ θεοῦ δυσφημίαις περιρρήγνυναι τὰ ιμάτια· καὶ γοῦν ὁ Καιάφας, οὐδὲν ἔαυτὸν τοῦ θεοῦ λέγοντος τοῦ Χριστοῦ, περιέρρηξε τὴν ἐσθῆτα διακεκραγώς τε καὶ λέγων, ἀδυσφήμησε.

15 The inland and retired city of Lystra had probably not imbibed the philosophical scepticism of the Augustan age, and its unsophisticated inhabitants retained a vivid belief in the legends of their forefathers. St Paul therefore treats them as men in a low state of intellectual cultivation, and grounds his appeal to them on the first principles of Natural Religion. It is, however, deserving of notice, that the superstition by which they were on this occasion misled, was of such a nature as to prepare them to believe in that visitation of God

to men, which the Apostles had to announce. Thus while the intelligent (*συνετοί*, as Sergius Paulus) were dissatisfied with their Paganism, and the ignorant clung fondly to fables, which maintained, however grossly, the personal superintendence of mankind by the gods, in both classes alike the ground was broken for the reception of Divine truth. (Olsh.) Those who were at once civilised and bigoted (like the Jews and their sects), were the least open to conviction, and the most intolerant.

*όμοιωπαθεῖς.]* James v. 17.

*ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα.]* 1 Thess. i. 9, *ἐπεστρέψατε πρὸς τὸν θεόντος τῶν εἰδώλων, δούλεύειν θεῷ ζῶντι καὶ ἀληθινῷ.*

17 *οὐρανόθεν.*] Both the poetical language and the rhythm of this passage lead to the conjecture, that it is a fragment, more or less exact, from some lyric poem. With a slight alteration it may be broken into four lyric measures thus:

Οὐρανόθεν ἡμῖν ὑεροὺς  
δίδους | καρποφόρους | τε κα | ψροὺς,  
ἔμπιηλῶν τροφῆς καὶ |  
εὐφροσύνης | τὰς καρδίας.

For similar quotations, see Note on xvii. 28.

Compare chap. xvii. 27. In the epistle to the Romans the argument is carried further, and it is shewn that besides the external evidence here mentioned, God had also given the Gentiles an internal moral witness of himself, namely conscience, ii. 15, *συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως.* i. 20, *τὰ γὰρ αἴρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, κ.τ.λ.* Human nature, though left to itself, was not cut off from all knowledge of divine things: the Gentiles, though less favoured and less responsible than the Jews, had a natural revelation for the use of which they were accountable. (Olsh.) See Cic. Tusc. i. 28.

19 λιθάσαντες.] To this the Apostle refers at 2 Cor. xi. 25, ἀπαξ ἐλιθάσθην. The fickleness of the multitude was shewn in an opposite manner at Melita, xxviii. 6. In both cases the consciousness that they had been betrayed into one extreme would make them more ready to fly to the opposite one. Compare the well-known scene of Roman history, where the Gauls first worship the senators as gods, and presently, when the spell of reverence is broken, put them to death. These violent revulsions of popular feeling, it has been remarked (see Stanley, Sermons and Essays on the Apostolic Age, p. 206), might be expected from the excitable and changeable character of a half-civilised race. It must be admitted, however, that the populace of even a highly-civilised country is in this respect not far removed from barbarism. Barnabas was not attacked, for though powerful in private exhortation (*παρεκάλει πάντας*, xi. 23), he seems to have given way in public to the superior eloquence of Paul, and stood in the same relation to him as John did to Peter: the gentle persuasion of the one Apostle finishing the good work, which the impassioned discourse of the other had begun. Theophylact on xiii. 16: ὥρα δὲ καὶ τὸν Βαρνάβαν παραχωροῦντα τῷ Παύλῳ, ὥσπερ καὶ Πέτρῳ ὁ Ἰωάννης πανταχοῦ· καίτοι αὐτοῦ αἰδεσιμώτερος ἦν ἀλλὰ πρὸς τὸ κοινῆ σύμφερον ἐώρων. Note on iii. 6.

21 μαθητεύσαντες.] ‘Having made many disciples.’ The English Version, both here and at Matt. xxviii. 19, follows Vulg. *docere*.

22 The first time tribulation has been mentioned by the Apostles; see Matt. v. 11.

βασιλείαν Θεοῦ.] Note on i. 3.

23 χειροτονήσαντες.] This verb acquired the meaning ‘to appoint’ when popular assemblies elected their own magistrates by show of hands; and it retained that sense when, on the decline of public liberty, elec-

tions were taken out of the hands of the people. In this place the appointment is made by the Apostles; whether with or without the concurrence of the congregation, does not appear. x. 41, *προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ*. The opinion of Jerome, (ad Esai. lviii.) that *χειροτονήσαντες* here means ordination by *laying on of hands* (*χειροθεσία*), is not supported by any clear example of such a sense. See Suicer, Thesaur. in voc. *χειροτονέω*.

27 The Apostles return and report their proceedings to the community at Antioch, which was at this time the mother Church of Gentile Christendom.

*θύραν πίστεως.]* So Col. iv. 3, *θύραν λόγου*. See Introduction, § 6.

---

## CHAPTER XV.

In this chapter the primitive Church is exhibited under a new aspect. Having attained considerable magnitude, it begins to unfold the elements of public and private disunion. A controversy takes place in the community at large, and a contention ensues, on personal grounds, between two leaders and Apostles. The public controversy appears to have slumbered in Judæa (though not in other countries) during the rest of the apostolic age. Early in the second century it was revived, and led to the secession from the Church of two sects of Judaizing Christians, under the names of Nazarenes and Ebionites. The circumstances mentioned by St Paul, Gal. ii. 11, respecting the rebuke which he gave to St Peter, are generally supposed to have happened soon after this council, (Bishop Pearson, Annales Paulini). It is remarkable that St Peter after his vision at Joppa, his conduct at Cæsarea, and his

language in the council of Jerusalem, should have been led away by the Judaizers at Antioch, and should so soon have had his own arguments turned against himself by St Paul. His vacillation proceeded from the occasional weakness and irresolution of character, which had already once betrayed him into a more serious self-contradiction. His example is well adapted to convey warning to the confident, and encouragement to the desponding. It is to be observed that St Barnabas also inclined to the Judaizing party at Antioch, Gal. ii. 13. This, though not mentioned by St Luke, might be an additional cause of the separation which soon afterwards took place between him and St Paul.

The time of these events is fixed by St Paul, Gal. ii. 1, ‘Then fourteen years afterwards, (i. e. after my conversion, Bishop Pearson) I went up to Jerusalem,’ &c. See Greswell, *Dissertations*, iv. 138.

1 *περιτέμνησθε.*] stands for the general observation of the law, of which it was the first and most significant ceremony. ‘Every man that is circumcised is a debtor to do the whole law,’ (Gal. v. 3). Thus the *baptism* of John signifies his *ministry*, (i. 22). Note on xi. 26, (last paragraph).

2 *τίνας ἄλλους.*] Titus, himself a Gentile, and concerned in the question, was one of these, Gal. ii. 1.

*πρεσβυτέρους.*] Note on xi. 30.

5 The question which had been mooted at Antioch appears to have been ripe for discussion in the Church at Jerusalem; and the mere recapitulation of what had been done among the Gentiles sets at work the old leaven of the Pharisees.

6 This is reckoned the first Christian council for the settlement of controversy. It may have been the precedent, but was not the model, which succeeding synods imitated. For those which in the second century began to be convened in Greece for similar pur-

poses, differed from the present both in their constitution and in the form of their proceedings, inasmuch as they did not, like this (ver. 22), comprise the whole Church, but were on the representative principle, consisting of delegates, who decided matters by vote. They, therefore, resembled rather the ancient religious councils of the countries in which they originated, such as the Amphictyonie and the Panionic. Tertullian speaks thus of the synods of his own time (*de Jejun. XIII.*): ‘Aguntur præterea per Græcias illa certis in locis concilia ex universis ecclesiis, per quæ et altiora quæque in commune tractantur, et ipsa representatio totius nominis Christiani magna veneratione celebratur.’ See Mosheim, *De Reb. Christian.* p. 169—266.

7 ἀφ' ἡμερῶν ἀρχαῖς.] *Ia. xxxvii. 26.* English Version, ‘a good while ago,’ (i. e. in the case of Cornelius,) appears to be correct. *ἐν ημῖν* is said to be for *ἡμῶν*, by a Hebraism found in the LXX., e. g. 1 Chron. xxviii. 4: *ἔξελέξατο ἐν ἑμοὶ...εἴναι βασιλέα.* On the whole, however, the literal translation is here preferable, ‘made choice amongst us (of me), so that by my mouth,’ &c.

9 καθαρίσας.] As heathen they were unclean, but they had been inwardly purified (*τὰς καρδίας*) by their admission into the Christian covenant, so that the typical rite of circumcision was unnecessary.

10 πειράζετε.] They would be tempting or daring God, if they acted contrary to his will declared in the case of Cornelius. (See ver. 7.)

ἐπιθεῖται.] So as to lay, i. e. by laying, *ἐπιθέττες.* The sense of this and the next verse is, ‘Why lay on them a yoke which we have been unable to bear ourselves? It is not by undergoing that yoke, nor by keeping the law, that we hope to be saved, but by the mercy of Christ, in the same way as the Gentiles.’ St Paul afterwards urged this very argument against

St Peter, Gal. ii. 15, 16, ‘I said unto Peter...We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.’

[*ζύγον.*] St Paul describes the law as a *ζύγον δουλείας*, Gal. v. 1. Compare Matt. xxiii. 4.

13 [*Ιάκωβος.*] His precedence in the church at Jerusalem has been indicated before at xii. 17.

14 [*Συμεών.*] The Hebrew name is used here, and by Peter himself in 2 Pet. i. 1, but has generally in the New Testament given place to the Greek *Simon*, which so nearly resembles it.

[*ἐπεσκέψατο.*] ‘Visited the nations so as to take from them.’ Luke i. 68. *πρῶτον ἐπεσκ.* ‘visited for the first time,’ i. e. when he sent Peter to Cornelius.

[*λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.*] i. e. a people that should be called by his name. From the mention of this the Apostle proceeds to quote Amos ix. 11, 12, which shews that the heathen were to be called by the name of the Lord. The passage is quoted with slight variations from the version of the LXX. which, however, differs considerably from the Hebrew text as it now stands. In the latter the sense of ver. 17 is this, ‘that they may possess the remnant of Edom, and of all the heathen which are called by my name.’ It is supposed by Lightfoot that the LXX. found a different reading in the Hebrew text.

The passage of Amos, as it is quoted, simply predicts the call of the heathen, without asserting their exemption from the ceremonial law, which is the point under consideration. St James however infers, that as it is clearly the will of God that the Gentiles should be converted, the Jews are not entitled to interfere with them (*παρενοχλεῖν*), and must not presume to impose conditions which they have been unable to keep themselves.

17 ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου.] The same expression is used by St James in his epistle, ii. 7, τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς.

ὅ ποιῶν ταῦτα αἴπ' αἰώνος.] ‘Who from the beginning revealed these things.’ This reading, which omits all the words after *aiōnos* to the end of the sentence, is found in some of the best MSS., and is adopted by Scholz, Tischendorf, and Mr Alford. There is a difficulty in reconciling it with Ephes. iii. 5 : but this may perhaps be done by considering, that though God revealed the call of the Gentiles from the beginning, i. e. from of old, by his prophets, it was not *made known* in former ages to the sons of men, i. e. they did not receive it, it remained a mystery hid from them.

19 ἐγὼ κρίνω.] On comparing this with xvi. 4, and xv. 22, it appears that James took the initiative, that the decree was enacted by the Apostles and Elders, and confirmed by the acceptance of the assembled Church.

20 ἐπιστεῖλαι.] This verb in late Greek seems to be limited to the sense which the Vulg. and English Version rightly give it here, of sending a *written* command. Thus Herodian, i. 9. 21, ταῦτα τὸν πατέρα ἐντετάλθαι ρήμασι, μηδὲν δὲ ἐπεσταλκέναι (gave these verbal orders, but no written ones). Thus *epistola* in Latin.

ἀλισγημάτων.] ‘Pollutions :’ an Alexandrine word, Daniel i. 8 ; Mal. i. 7.

εἰδῶλων.] For the custom of eating part of the sacrifices, see Hom. Od. iii. 470 ; Ov. Met. xii. 154. Abstinence from these meats was enjoined, not with the view of bringing the Gentiles a step nearer to Judaism, but that they might avoid shocking the prejudices of weaker brethren, especially of the Jews. See 1 Cor. viii.

πνικτοῦ καὶ αἷματος.] Forbidden to the Jews, Levit. xvii. 10. The ancient prohibition of blood, first im-

posed upon Noah (Gen. ix. 4), and renewed by the Mosaic law, was, in obedience to this Apostolic decree, observed strictly by the early Christians. Clem. Alex. Pædag. iii. 3, p. 267, οὐδὲ γάρ θιγεῖν αἷμα ἀνθρώποις θέμις...μετέσχηκε τοῦ λόγου τὸ αἷμα τὸ ἀνθρώπινον, καὶ τῆς χάριτος κοινωνεῖ τῷ πνεύματι, and Euseb. Hist. v. 1. The prohibition continued in the Greek Church as late as the eighth century. 2nd Trull. Council, A. D. 692, canon 67, εἰ τις οὖν ἀπὸ τοῦ νῦν αἷμα ζώων ἐσθίειν ἐπιχειροῖν οἰωδήτιν τρόπῳ, εἰ μὲν κληρικὸς εἴη, καθαιρεῖσθω (*deponatur*) εἰ δὲ λαϊκὸς, ἀφοριζέσθω (*segregetur*). The rule was adopted by Mahomet: it was not observed in the Western Church, Augustin. contr. Faust. xxxii. 13. (Olsh.) See Dr Burton, Eccles. Hist. v.

*πορνεῖας.*] However this word may elsewhere be used metaphorically in Scripture, its sense here appears to be determined by the consideration, that it occurs below in a public document, and can therefore be understood in both places only in its plain and ordinary meaning. It is indeed remarkable that a moral enormity should be mentioned among practices in themselves indifferent; and in order to remove the incongruity some violent interpretations have been proposed. But it must be remembered, that the object of the council was to establish a good understanding between the Jewish and Gentile Christians; and for that purpose such Gentile practices were fixed upon as were most obvious and held in greatest abomination by the Jews. These were now prohibited all together, without any expression of opinion as to their intrinsic heinousness. The Gentiles practised them all indifferently; the Jews viewed them all with abhorrence, and neither party probably was able at present to perceive the essential difference between them. So that in the manner of their decree, no less than in the matter of it, the

Apostles consulted wisely for the peace of the community.

21 ἀναγινωσκόμενος.] Note on xiii. 15. The restrictions having been proposed, the reason for them follows; that no offence may be given to the numerous Jews, observing the Mosaic law and every week reminded of their allegiance to it, who dwell in the cities of the Gentiles. (Kuinol.)

22 ἔδοξε τοῖς ἀποστόλοις... ἐκλεξαμένους... γράψαντες.] The anacolutha of the participles need not have been made a difficulty by expositors.

Σίλανος.] Generally called Silvanus in the Epistles of St Paul.

23 γράψαντες.] This circular letter is called by Clement of Alexandria, η ἐπιστολὴ η καθολικὴ τῶν ἀποστόλων ἀπάντων.

24 ἀνασκευάζοντες.] English Version, ‘subverting,’ more literally, ‘unsettling.’

25 Βαρνάβᾳ καὶ Παύλῳ.] Note on xii. 25.

28 βάρος.] Matt. xi. 30; xxiii. 4.

τῷ ἀγίῳ Πνεύματι καὶ ἡμῖν.] i. e. τῷ ἀγίῳ Πνεύματι ἐν ἡμῖν. (Olsh.)

29 εὖ πράξετε.] ‘It shall be well with you.’

31 παρακλήσει.] Exhortation, advice. So in next verse, παρεκάλεσαν, exhorted.

33 ποιήσαντες χρόνον.] An idiom frequent in later writers, but not confined to them. Dem. de falsa Leg. p. 392, οὐκ ἀνέμειναν τὸν κήρυκα, οὐδὲ ἐποίησαν χρόνον οὐδένα.

37 ἔβουλεύσατο.] ‘Had made up his mind,’ had determined. Being of a kind and forgiving disposition (ix. 27; xi. 24), he was anxious to take with him Mark, who was his nephew, (Col. iv. 10). St Paul was zealous and stern where the service of his master was concerned, and he feared the companionship of one who had already put his hand to the plough and looked back. We may

admit with Jerome, that there was something of human frailty in the dissension of the holy Apostles. ‘Paulus severior, ille clementior; uterque in suo sensu abundat. Et tamen dissensio habet aliquid humanæ fragilitatis.’ (Contra Pelag. II. p. 522, Ed. Bened.) Barnabas perhaps erred on the side to which his nature inclined him, that of being indulgent to the faults of friends, while on the other hand there may already have been signs of increased earnestness in St Mark, which were overlooked by one who like St Paul was not akin to him. At any rate, they did not allow their separation to slacken their zeal, or to damage the cause which they had in hand. There was no permanent rupture between the two Apostles (1 Cor. ix. 6), and Mark, the occasion of the temporary difference, justified the good opinion of Barnabas, and became the companion of Paul, and ‘profitable to him in his ministry.’ (Col. iv. 10; 2 Tim. iv. 11). So that the *παροξυσμὸς* (ver. 39) was in the end a *παροξυσμὸς ἀγάπης καὶ καλῶν ἔργων.* (Heb. x. 24.)

---

## CHAPTER XVI.

1 ήν ἐκεῖ.] At Lystra. His birth-place cannot be inferred either from this passage or from xx. 4.

γυναικός.] Eunice. 2 Tim. i. 5.

πατρὸς δὲ Ἐλλῆνος.] Intermarriage between Jew and Gentile was forbidden entirely by the law of Moses, Deut. vii. 3. The prohibition was disregarded during the captivity, but was afterwards revived. (Selden, Vol. I. p. 565). The opinion that from that time Gentile wives only, and not Gentile husbands, were unlawful, is countenanced by this passage, by the marriage of Esther and Ahasuerus, and by the language of Ezra x.,

which speaks only of strange wives. On the other hand, the marriage of Drusilla and Felix was considered illegal by Josephus, Ant. xx. 7. 2. (Whitby.)

3 ἦδεισαν, κ. τ. λ.] They knew that his father was a Greek, and that therefore he had not been brought up strictly as a Jew, but as a Greek proselyte. The nation of Timothy being ambiguous, St Paul circumcised him, in consideration of Jewish prejudice, (Augustin. de Mendacia, v.) but in the case of Titus, whose parents were both Gentiles, he maintains the principle that the Gentiles did not need circumcision. Gal. ii. 3, ‘Neither Titus who was with me, being a Greek, was compelled to be circumcised.’

4 Note on xv. 19.

6 Ασίᾳ.] The Roman province, comprising Ionia.

8 παρελθόντες.] English Version, ‘passing by,’ i. e. not in the sense of skirting, but passing through without stopping. *Vulg. transeuntes.*

Troas. Founded by Alexander’s general, Antigonus, and called by him after his own name, but subsequently called Alexandria Troas. Augustus made it a Roman colony. Constantine, it is said, at first fixed upon this place as the site of his new capital, and began some works there, the ruins of which still remain, and are called by the Turks ‘Old Constantinople,’ Eski-Stamboul. See Gibbon, chap. xvii. Conybeare and Howson, i. 301.

10 ἐζητήσαμεν.] By the transition to the first person plural, St Luke modestly denotes that he became the companion of the Apostle at Troas. See note on ver. 40.

12 Philippi. The ancient city Crenides took this name in honour of Philip of Macedon, by whom it was enlarged and fortified.

ἡτις...πόλις.] The meaning of *πρώτη* here is uncertain. Neapolis, not Philippi, was the *first* city of

Macedonia at which the traveller from the East would arrive. Amphipolis, not Philippi, became the *first* or *chief* city of the district ( $\tauῆς μερίδος$ ) when Æmilius Paulus made the quadripartite division of Macedonia. (Liv. xlv. 29.) Sometimes however a Greek city, though not the metropolis of its district, was styled  $\piρώτη$ ; for instance, that title is found on the coins of Pergamus and Smyrna, towns of Proconsular Asia, as well as on those of Ephesus, the metropolis of the province. The title, though it carried no privileges with it, was of sufficient value to be an object of contention among neighbouring towns. (Dio Chrys. Orat. xxxviii.) Perhaps it had been conferred on Philippi, a place memorable as the scene of Octavius Cæsar's victory over Brutus and Cassius\*. (Eckhel, Doctr. Num. iv. 283.) If so,  $\eta\tauις \acute{e}στι$ , κ. τ. λ. may be translated, 'which is a principal city of that part of Macedonia, and a Roman colony.' It was a Roman, not a Greek colony ( $\kappaολωνία$  not  $\acute{e}ποικία$ ), as its coins testify, which are inscribed, Col. Jul. Aug. Philip. The origin of the colony is related by Dio Chrysostom, ii. p. 445 :  $\tauοὺς γὰρ δημούς τοὺς ἐν τῇ Ἰταλίᾳ τοὺς τὰ τοῦ Ἀντωνίου φρονήσαντας ἔζοικισας, τοῖς μὲν στρατιώταις τάς τε πόλεις καὶ τὰ χώρια αὐτῶν ἔχαρισατο· ἐκείνων δὲ δὴ τοῖς μὲν πλείσι τό τε Δυρράχιον καὶ τοὺς Φιλίππους ἄλλα τε ἐποικεῖν ἀντέδωκε.$

13 The Jews held their prayer-meeting outside the city, that they might not be molested—by the river's side, because in their ceremonies they 'washed often.'

\* It was perhaps in memory of this battle that Augustus bestowed especial distinction on Philippi, not only sending colonists thither from Italy, but allowing the citizens to erect two statues of him, one representing him as a general (*paludatum*), the other as a divinity (*seminudum*). Eckhel, Doctr. Num. ii. 76. Among the honours which he conferred on Philippi, may have been the title  $\piρώτη$ .

At Halicarnassus they were allowed by law to resort to the sea-side for prayer. Gronov. De cr. Rom. et As. p. 22.

*προσευχή.]* A place of prayer; as in Juv. Sat. iii. 296, and Josephus, and most probably Luke vi. 12.

14 *πορφυρόπωλις.]* The art of dyeing ivory with purple had been practised in Lydia from the Homeric age. Il. Δ. 141, *ὡς δὲ ὅτε τίς τὸ ἐλέφαντα γυνὴ φοίνικι μιήνῃ Μηνὸς ἡὲ Κάσιμα, παρῆιον ἔμεναι ἵππων.* Claudian, Rapt. Pros. i. 274. An inscription has been found at Thyatira (on the confines of Lydia and Phrygia, see Rev. i. 11,) purporting to have been erected by the dyers (*οἱ βαφεῖς*) of that place.

16 *πνεῦμα Πύθων.*] A divining spirit, like that attributed to the Pythoness at Delphi. This application of the word Πύθων is thus explained by Suidas: *ἐγγαστρίμυθος, ἐγγαστρίμαντις, ὃν νῦν τινες Πύθωνα, Σοφοκλῆς δὲ στερνόμαντιν, Πλάτων ὁ φιλόσοφος εὑρυκλέα, ἀπὸ Εὐρυκλέους τοιούτου μάντεως.* Suidas quotes the witch of Endor as an example. There is not more, but if possible less, reason in this than in other places of Scripture for supposing that possession by a devil was pretended, or that the phenomena being real were capable of a natural explanation. St Paul commands the spirit to come out of her. The possessed damsel recognises the divine mission of the Apostle, as the two Gergesenes under similar influence acknowledge the power of our Saviour, Matt. viii. 29. (See Biscoe, chap. viii.)

18 *διαπονηθεῖς.]* Severus ap. Cramer, Caten., *οὐ πρέπουσα μαρτυρία τοῖς κύρυξι τῆς ἀληθείας η ἀπὸ πονηρῶν πνευμάτων.* For the same reason our Lord suffered not the devils to say that they knew him, Mark i. 34. (Chrysostom, iii. Homil. in Tit.)

20 *στρατηγοῖς.]* The Greek word for *Prætores.* The colonial magistrates were properly styled *duumviri,*

but affected the name and state of Roman Prætors, Cic. Agrar. ii. 34.

*[ιουδαῖοι νπάρχοντες.]* This is said invidiously, ('being Jews to begin with.') For more than a century the Jews had been disliked by the Romans. ('Suspiciosa ac maledica civitate,' Cic. Flac.) Augustus indeed treated them kindly, shewing respect to their religious scruples, and at their request reducing Judæa to the form of a Roman province. (Joseph. Bell. Jud. ii. 2. 3; Biscoe, chap. vi. § 6, 7.) But they and their religion were expelled from Italy by Tiberius, (Tac. Ann. ii. 85,) and again, as it would seem, before this time by Claudius. (Suet. Claud. 25.) The prejudices of Roman magistrates would therefore easily be excited against persons of that nation, especially if they appeared as religious teachers.

21 *οὐκ ἔξεστι.*] This had always been the Roman law, though not strictly observed under the emperors. Liv. xxxix. 16: 'Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vetarent, sacrificulos vatesque foro circo urbe prohiberent.'

22 *περιρρήξαντες.*] This word is used by Diod. Sic. and Dion. Halic. to express the rough way in which the lictors tore off the garments of their prisoners; in Latin *lacerare* or *scindere vestem*. (Liv., Tac., Seneca.)

24 *ξύλον.*] *Nercus*, stocks for the feet; used at Sparta (Herod. ix. 37), at Athens (Aristoph. Equit. 366), and at Rome, Plaut. Cap. iii. 70: A. ne tu istunc hominem perduis. B. curabitur. Nam noctu nervo vincitus custodibitur. Origen lay in the stocks for many days, Euseb. Hist. vi. 39. See Job xiii. 27.

25 *μεσονύκτιον.*] This is sometimes quoted as an authority for midnight worship. It is more properly an example of religious cheerfulness in affliction. Though their feet were hurt in the stocks, and they

were kept awake by pain, yet they spent the night in psalmody (*ῦμνουν τὸν Θεόν*).

*ἐπηκροῶντο.]* ‘Were listening.’

26 Ps. xvii. 8. (xviii. 7. E. V.) *τὰ θεμέλια τῶν ὄρέων ἐσαλεύθησαν.*

27 *ἔμελλεν ἑαυτὸν ἀναιρεῖν.]* Philippi had already witnessed (in Brutus) a great example of such desperation. Human reason (as represented by ancient philosophy) approved it, until the Gospel introduced new principles of action and endurance. The Roman jailor who allowed a prisoner to escape, was liable to suffer his punishment.

28 *ἔφώνησε.]* In the earthquake, as afterwards in the shipwreck, the inspired prisoner remains self-possessed, and controls those who are placed over him.

29 The jailor asks for a light, falls at the feet of his prisoners, and addresses them by the respectful title of *Κύριοι, Domini*. The occurrence is related with such minuteness as may lead us to conjecture that St Luke himself was present.

30 *ἔφη, κ. τ. λ.]* St Paul’s own experience might have prepared him to answer this question; for he also had exclaimed under similar circumstances, ‘Lord, what wilt thou have me to do?’ (ix. 6.) The jailor is now convinced that they have been unjustly imprisoned; he attributes the earthquake to the divine displeasure on that account; and therefore asks how God’s wrath may be averted. They take up his words, *Κύριοι* and *σωθῶ*, and use them in a higher sense.

32 *τὴν οἰκίαν αὐτοῦ.]* Chrysostom says, *οὗτός ἐστιν ὁ Στεφανᾶς* (1 Cor. xvi.), but *his* household was the ‘firstfruits’ of Achaia, not of Macedonia.

33 He washed them from their stripes, they mystically washed him from his sins: *ἐκείνους μὲν ἀπὸ τῶν πληγῶν ἔλουσεν, αὐτὸς δὲ ἀπὸ τῶν ἀμαρτιῶν ἔλουθη.* Chrysostom. This passage when compared with the text ‘With his stripes we are healed,’ shews how near

humanity may approach to the divine example, and how far it must fall short. For the sufferings of Paul and Silas occasioned the conversion of individuals; but Christ's sufferings were the meritorious cause of universal redemption.

*ἐν ἐκείνῃ τῇ ὥρᾳ.]* Not quite the same as *τῇ αὐτῇ ὥρᾳ*, but emphatic, ‘at *that* hour of the night.’

34 *παρέθηκε τράπεζαν.]* This was according to the Greek and Roman custom. As the table was not very large, it was usual to place the various kinds of meat upon it, and to bring it thus furnished to the place where the guests were reclining. (Dict. Gr. and Lat. Ant. p. 613.)

*ἡγαλλιάσατο.]* Theophylact: *καίτοι οὐδὲν ήν· ἀλλὰ ρήματα μόνον καὶ ἐλπίδες χρησταί.*

35 *ῥαβδοῦχοι.]* *Lictores.* These officers in the colonies carried staves, not *fasces* as at Rome. Cic. de leg. Agr. 93.

37 ‘*Ρωμαῖοις.]* The *lex Porcia*, A.U.C. 506, inflicted a heavy penalty on any magistrate who should scourge a Roman citizen. Liv. x. 9. Hence Cicero says, ‘illa vox et imploratio, civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit.’ (Verr. v. 57). It is a question how St Paul came to be a Roman citizen. Tarsus was indeed a free city, having received this distinction from Augustus in consideration of the calamities which it sustained in the civil wars. (Appian. Bell. Civ. v. p. 1077.) It was therefore independent, governed by its own laws and magistrates. But the inhabitants of a free city had not the privileges of Roman citizens, and would not style themselves ‘*Ρωμαῖοι*. The franchise of Rome was sparingly conferred, not on cities, but on individuals, by the emperor, as by Julius Cæsar in Spain (Dio Cass. XLIII. p. 233), or by the provincial governor (Cic. Verr. II. 7), in return for public services or large sums of

money (Acts xxii. 28). The better opinion is that in this way the citizenship had been bestowed on an ancestor of the apostle. ('I was free born.')

38 ἐφοβήθησαν.] Note on xxii. 29.

οὐ γάρ, κ.τ.λ.] Lucian describes a case of false imprisonment, in which the prisoners demanded and obtained from the magistrate a public acknowledgement of their innocence (Toxaris, § 33). St Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24); for though he might have pleaded his privilege as a Roman, to the Jews he 'became as a Jew,' observing their ceremonies, and submitting to their law.

40 εἰς τὴν Λυδίαν.] i. e. εἰς οἶκον τῆς Λυδίας, as Aristoph. Plut. 237, εἰς φειδωλὸν εἰσελθών.

ἐξῆλθον.] The narrative is now continued in the third person till xx. 5, shewing that Luke remained behind at Philippi.

## CHAPTER XVII.

1 διοδεύσαντες] 'Having passed through,' i. e. without stopping.

Θεσσαλονίκην.] A sister of Alexander the Great was called Thessalonica; and her name was given to the ancient city of Therma (Herod. vii. 127) when it was rebuilt by Cassander, the son of Antipater. In the time of St Paul it was the capital of the Roman province of Macedonia, and was a free city like Athens, Tarsus, and Antioch of Pisidia. It has always been a place of commercial importance, and is now, under the name of Salонiki, the second city of European Turkey, numbering 70,000 inhabitants, half of whom, it is said, are Jews. (Conybeare and Howson, p. 344, &c.).

*ἡ συναγωγὴ.]* The synagogue, as distinguished from the smaller prayer-houses of the Jews (*προσευχαῖ*), in the less important towns, xvi. 13.

*2 ἐπὶ σάββατα τρία.]* In this short time the Apostle founded a church which became a pattern to both provinces of Greece. 1 Thess i. 7, *τύπους πᾶσι τοῖς πιστεύοντιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαιᾳ*.

*3 διανοίγων καὶ π.]* ‘Opening out the *Scriptures* and quoting them, to prove,’ &c. Luke xxiv. 32, *διανοίγων τὰς γραφάς. παρατίθεσθαι*, to quote, Plat. Politicus, p. 279 A, and frequent in later Greek.

*ὅν ἐγὼ, κ.τ.λ.]* A transition similar to that at i. 4.

*5 ἀγοραίων.]* Aristoph. Equit., *πονηρὸς καξ ἀγορᾶς εἰ.*

*6 πολιτάρχας.]* This title is not mentioned by any ancient writer; but that it was borne by the magistrates of Thessalonica, appears from the inscription on a marble arch, which is still standing there, and which was probably erected no very long time before the Apostle’s visit. The inscription gives the names (seven in number) of the Politarchs; *πολιταρχούντων Σωσιπάτρουν, κ.τ.λ.* (Conybeare and Howson, p. 360).

*7 βασιλέα ἔτερον.]* i. e. another instead of the Emperor, who though never styled *Rex* by the Romans, was sometimes called *Βασιλεὺς* by the Greeks, (Spanh. de usu Numism. II. 397). Thus, ‘We have no king but Cæsar;’ ‘Honour the king;’ and Eusebius passim. The Apostle may have given rise to this charge by dwelling much in his discourses on the future kingdom of Christ, of which he also speaks in his Epistles to the Thessalonians (1. ii. 12, and 2. i. 5).

*9 λαβόντες τὸ ίκανόν.]* This appears to be a translation of the Latin law-phrase *satis-accipere*.

*11 εὐγενέστεροι.]* ‘Anime nobilitatem dicit,’ Bede.

*13 ἡλθον κάκει σαλεύοντες.]* ‘They came and stirred up them also.’

14 ὡς ἐπὶ τὴν θάλασσαν.] ‘Towards the sea.’ The phrase *ὡς ἐπὶ* is frequently used in this sense by Polybius, &c. They probably went down to the sea, and embarked for Athens.

15 καθιστῶντες.] *καθίσταναι*, to accompany, conduct, occurs Xen. Anab. iv. 8, 8; Thucyd. iv. 78, *κατέστησαν αὐτὸν εἰς Δίον*.

16 κατείδωλον.] English Version, ‘given to idolatry,’ following Vulg. *idolatriæ deditam (circa idola esse civitatem)*, Augustin. Tom. ix. 396), literally, ‘covered with idols.’ Like *κατάδενδρος χώρα*, covered with trees, Diod. Sic. p. 218. *καταβόστρυχος νεαρίας*, Eur. Phœn. 146. *κατάδρυμος*, *κατάμπελος*, *κατάχρυσος*, &c. The statues of the gods were more numerous at Athens than elsewhere, as appears even from the incomplete enumeration of them in Pausanias, Lib. i. See Lucian, Prom. p. 197.

17 ἐν τῇ ἀγορᾷ.] The market-place at Athens was often the scene of philosophical discussion.

18 With the Epicureans chance was the supreme power; with the Stoics necessity.

*σπερμολόγος.*] Properly a sparrow or other small bird which frequented the streets and markets, picking up seeds (Aristoph. Av. 232); in its secondary meaning, applicable here, either ‘a worthless fellow’ (Œcumen. Harpoer.), or ‘a babbler’ (Suid.).

*ξένων δαιμονίων.*] The disposition to receive foreign divinities, which was formerly prevalent at Athens, appears to have been checked by the ridicule of the comic poets. Strabo, x. p. 472. C.; Cic. de leg. ii. 15, ‘Novos vero Deos sic Aristophanes vexat, ut apud eum Sabazius et quidam alii Dii, peregrini judicati, e civitate ejiciantur.’ Socrates was condemned on the charge of introducing new divinities, *καὶνὰ δαιμόνια εἰσφέρων* (Xen. Mem. 1).

Chrysostom says on *ξένων δαιμονίων*—*καὶ γάρ την*

*ἀνάστασιν θεόν τινα εἶναι ἐνόμιζον* an interpretation which has been followed by many expositors, and is not improbable. Bentley's objections to it (second Boyle Lecture) appear inconclusive.

19 There is no reason to suppose with Chrysostom that the Apostle was carried to the Areopagus to be tried by the judicial court which assembled there (*ἥγον αὐτὸν ἐπὶ τὸν Ἀρειον πάγον οὐχ ὥστε μαθεῖν ἀλλ’ ὥστε κολάσαι*); he appears to have been taken thither by the philosophers, that the curiosity of themselves and others might be gratified by hearing him expound his doctrines in a public place of great resort. It might be expected too, that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him; opposite, at the distance of 200 yards, was the hill of the Acropolis, which being entirely occupied by statues and temples, was, to use the phrase of an ancient writer (Aristides), *ἄντ’ ἀναθήματος*, as one great offering to the Gods. (Leake, Athens, p. 278; Thuc. ii. 17). The Persians encamped on the Areopagus when they besieged the Acropolis (Herod. viii. 52); from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece, (Æsch. Pers.; Cic. de Leg. ii. 10; note on ver. 24). Christianity advanced more meekly and surely; and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian Church. (Leake, Athens, p. 277). Athens ceased to be a *κατειδωλος πόλις*, and the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the East and West in the 8th century. (Homily on Idolatry, part 2).

*ἐπιλαβόμενοι.]* Does not imply violent treatment, chap. ix. 27. There is no reason to suppose (with Kuinoel) that *δυνάμεθα, κ.τ.λ.* is meant ironically.

21 *Αθηναῖοι, κ.τ.λ.]* Demosthenes gives the same character of the Athenian people : *βούλεσθε, εἰπέ μοι, περιύόντες αὐτῶν πυνθάνεσθαι κατὰ τὴν ἀγοράν λέγεται τι κακόν ;* (*κατὰ Φιλ. α'. p. 43.*)

*εὐκαιρεῖν.]* Not used by the older writers ; *εὐ σχολῆς ἔχειν, or σχολὴν ἔγειν,* is the classical phrase.

22 *δεισιδαιμονεστέρους.]* English Version, ‘too superstitious,’ following Vulg. *superstitioniores*. Chrysostom takes it as a commendation, saying, *τούτεστιν εὐλαβεστέρους, and ὡσπερ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων.* *δεισιδαιμων* is used in later Greek, like *religio* in Latin, to convey either praise or blame, the sense being determined by the context ; as with us to fear God is a duty, though in another sense ‘perfect love casteth out fear.’ Josephus uses *δεισιδαιμων* five times, always in a good sense (see Mede’s Works, p. 783). It would be contrary to the habitual courtesy of the Apostle to commence his speech with an offensive expression ; so also at xxv. 19. The word *δεισιδαιμων* should be rendered by a phrase, like itself, of neutral colour. ‘Every where I see proof that you are exceeding scrupulous in your religion.’ He then subjoins an instance. As to the general fact, Pausanias says, i. xvii. 1 : *Αθηναῖοι ἐσ θεοὺς εὐσεβοῦσιν ἄλλων πλέον :* he remarks that they are the only Greeks who have an altar of mercy (‘*Ελεος*) : and concludes, *δῆλα δὲ ἐναργῶς, ὅσοις πλέον τι ἐτέρων εὐσεβείας μέτεστιν, ἵσον σφισι πάρον τύχης χρηστῆς.*

23 *σεβάσματα.]* English Version, ‘devotions,’ rather ‘objects of worship,’ religious monuments.

*ἀγνώστῳ Θεῷ.]* Under the title of *ἀγνωστοι Θεοί*, the Athenians honoured every deity of whose name and nation they were ignorant : as in the inscription to

which Jerome supposes St Paul to refer, (Comment. in Tit. i. 12), ‘Inscriptio autem aræ non ita erat ut Paulus asseruit, ignoto Deo, sed ita, Diis Asiæ et Europæ et Africæ Diis ignotis et peregrinis, (a general dedication to all the gods of the universe). Verum quia Paulus non pluribus indigebat Diis ignotis sed uno tantum Deo ignoto, singulari verbo usus est.’ There were altars *θεῶν ὄνομαζομένων ἀγνώστων*, of the gods named ‘unknown,’ at Phalerus the Port of Athens, and at Olympia, both of which places were resorted to by foreigners from all quarters (Pausan. I. 1, 4. v. 14, 8); but no mention is made of an altar dedicated to a *single* unknown god, except in Lucian, Philopatr. p. 466, *νὴ τὸν ἀγνωστὸν ἐν Ἀθήναις*, (and p. 485); in which place it is generally thought that the author was only alluding to these words of St Paul. Some, on very slight grounds, have supposed that by *ἀγνώστῳ Θεῷ*, the Athenians meant the God of the Jews, (Biscoe, p. 212). The reasons for this conjecture are, 1, that the Athenians while honouring foreign gods, would probably wish to include the God of the Jewish nation, with which they now had much intercourse. 2, that as the Jews abstained from uttering the name of God, it would be ‘unknown’ to the Greeks. These reasons however are not conclusive, and Lucan, II. 593, ‘Dedita sacrī *Incerti Judæa Dei*,’ quoted on the same side, is to be explained in a different way. St Paul finding an inscription of doubtful import, takes it in a sense which if not intended, was certainly admissible, (notes on iv. 7; xvi. 30) as though it expressed a yearning after another religion, after a God who was ‘known in Jewry,’ but *οὐκ ἔγνω ὁ κόσμος*, (1 Cor. i. 21). Chrysostom here says: *τοῦτο ἔστι τὸ εἰρημένον τῷ Ἀποστόλῳ, ‘ἔγενο-μην τοῖς ἀνόμοις ὡς ἀνομος, ἵνα κερδήσω ἀνόμους’* Ἀθηναίους γάρ δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ’ ἀπὸ βωμοῦ τὴν παρα-

νεσιν ἐποιήσατο, ἀπὸ τῶν οἰκείων αὐτοὺς ἔχειρώσατο δογμάτων. Theophylact says: βουλόμενος απαλλαγῆναι τῆς ὑποψίας καὶ διδάξαι ὅτι οὐ ξένον κηρύττει θεόν, ἀλλ' ὃν προλαβόντες αὐτοὶ διὰ τῆς θεραπείας ἐτίμησαν, ὡμεῖς με προελάθετε φησὶν, ἐφθασεν ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα· τοῦτον γὰρ καταγγέλλω, ὃν ὡμεῖς ἀγνοοῦντες θεραπεύετε. ‘In order to rid himself of the suspicion with which he is regarded, as a “setter forth of strange gods,” he says, You yourselves are already worshipping an unknown god; I am only come to make you acquainted with him.’

24 οὐκ ἐν χειροποιήτοις, κ.τ.λ.] The words of Stephen, vii. 48. Euripides had long ago ventured to assert this truth (Fragm. ap. Clem. Alex. Strom. v. xi. 76):

ποῖος δὲ ἀν οἴκος τεκτόνων πλασθεὶς ὥπο  
δέμας τὸ θεῖον περιβάλλοι τοίχων πτυχαῖς;

The Apostle is here arguing, not against temples, but against idols; and this in two ways. 1, He shews in this verse that the Lord of all does not *dwell exclusively* in a human edifice (a notion implied by the Greek phrases, such as *ναὸς* and *δαιμόνων ιδρύματα*); 2, he asserts at ver. 29, that God made man, and that man cannot make anything godlike. Note on xix. 26. The argument of this verse resembles that of Xerxes (ap. Cic. Leg. ii. 10), but stops short of his conclusion—‘Xerxes inflammasse templa Græciae dicitur, quod parietibus includerent deos, quibus omnia deberent esse patientia ac libera, quorumque hic mundus omnis templum esset et domus.’ The Christian regards a church as the place in which God will be peculiarly present to his people, though not as the seat of his exclusive inhabituation. ‘Thus Chrysostom, τί οὖν; οὐ κατώκει ἐν τῷ ναῷ τῷ ἐν Ἱεροσολύμοις; οὐ δῆτα· ἀλλ’ ἐνήργει: and Solomon repeatedly expresses this in his dedicatory prayer, ‘If they come and pray in this house, then hear thou from the heavens, even from thy dwelling-place.’

(2 Chron. vi.). God has however dwelling-places on earth, made *by himself*: ΟEcumenius well says, *οίκει μὲν γὰρ ἐν ναοῖς, ἀλλ' οὐκ ἐν τούτοις (τοῖς χειροποιήτοις) ἀλλ' ἐν αἰθρωπίῃ ψυχῇ.* 1 Cor. iii. 16, ‘Ye are the temple of God,’ ΝΑΟΣ Θεοῦ ἔστε.

25 *οὐδὲ...θεραπεύεται.]* In some of their expiatory rites, especially those for homicide, the Greeks appear to have kept in view the real nature of sacrifice, as expressing the necessity that atonement should be made for sin. This symbolic meaning was however lost sight of in the popular religion, according to which the gods were regarded as *προσδέομενοί τινος*, ‘needing something more than they had.’ This notion the Apostle opposes here, agreeing so far with the Epicurean doctrine, as stated by Lucretius (i. 57):

Omnis enim divum per se natura necesse est  
Immortali aeo summa cum pace fruatur  
Ipsa suis pollens opibus, nihil indiga nostri.

See Justin Martyr, Dial. cum Tryph. p. 238 D.

26 *ἔξ ἐνὸς αἴματος.]* The Athenians boasted that they were *αὐτόχθονες, aborigines*, and connected with no other people. But it will not be necessary to apply these words specially to the Athenians, if we remember that the Greek nation generally consider themselves a superior race to the ‘Barbarians;’ and an Asiatic had to overcome that prejudice before he could expect to gain credence for his doctrines. It is evident that here as elsewhere only the chief heads of the speech are preserved by the Evangelist.

The several nations on the face of the earth are one in origin, though distinct in respect of the epochs pre-ordained for their existence (*προτεταγμένους καιροὺς*), and the localities assigned for their occupation (*όποθεσίας τῆς κατοικίας*).

27 *ψηλαφήσειαν.]* A passage of Aristophanes (Pax, 691) serves at once to illustrate this figurative

use of *ψηλαφᾶν*, and to express the condition of man prior and subsequent to revelation :

*πρὸς τοῦ μὲν οὖν  
ἔψηλαφόμεν ἐν σκότῳ τὰ πράγματα,  
νῦν δὲ ἀπαντά πρὸς λύχνον βουλεύσομεν.*

(‘Thy word is a lantern to my feet.’)

28 *τινες τῶν καθ' ὑμᾶς.*] The quotation is found verbatim in Aratus Phænomena, ver. 5, and with a slight variation in the hymn to Zeus of Cleanthes. It is not necessary therefore to suppose with Bentley (2nd Boyle Lecture) that the Apostle had only one poet in view. Aratus was St Paul’s countryman, a native either of Tarsus or Soli; he flourished about 270 b. c. and wrote astronomical poems which obtained great popularity ; Ovid says,

‘Cum sole et lunâ semper Aratus erit.’

His Phænomena commences thus :

‘Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ’ ἄνδρες ἔδημεν  
Ἄρρητον μεσται δὲ Διὸς πᾶσαι μὲν ἀγνιαὶ,  
Πᾶσαι δὲ ἀνθρώπων ἀγοραὶ· μεστὴ δὲ θάλασσα,  
Καὶ λιμένες· πάντη δὲ Διὸς κεχρήμεθα πάντες.  
Τοῦ γὰρ καὶ γένος ἐσμέν.

Cleanthes was a Stoic, a native of Assus in Troas, and a contemporary of Aratus. St Paul quotes the Greek poets again 1 Cor. xv. 33 (Menander), Tit. i. 12 (Epimenides), and see note on xiv. 17.

30 *ὑπεριδῶν.*] ‘Having winked at,’ overlooked. The word is used by the LXX. in Deut. xxii. 1. See Acts xiv. 16.

31 *πίστιν.*] ‘Assurance,’ ground for belief.

34 Dionysius is said to have been ordained Bishop of Athens by St Paul. (Euseb. Hist. iii. 4.) Of the various traditions connected with his name this alone seems entitled to credit. The mystical writings which were attributed to him, and which had great influence in the middle ages, are now rejected as undoubtedly

spurious. A church was formerly dedicated to him on the Areopagus, the ruins of which remain, (Wordsworth, *Athens and Attica*, p. 76).

*Ἄρεοπαγίτης.]* The court of Areopagus was still in so much repute that a Roman Proconsul sent a difficult case of homicide to be tried there. (Aul. Gell. N. A. xii. 7.)

---

## CHAPTER XVIII.

2 διὰ τὸ διατεταχέναι, κ. τ. λ.] This decree is mentioned by Suetonius, Vit. Claud. 25, ‘*Judeos impulsore Chresto assidue tumultuantes Roma expulit;*’ from which passage it is inferred that the Gospel had already been carried to Rome, and there as elsewhere had introduced ‘not peace, but a sword’ among the Jews who heard it, and that on account of their dissensions they were ejected from the city. (Chrestus for Christus was a common mistake according to Tertull. Apol. 3.)

3 ὁμότεχνον.] St Paul, though highly educated, had been brought up to a trade, according to the custom of his nation, Maimonides I. Tora 9. ap. Kuin.: ‘*Sapientes plurimi artem aliquam fecerunt, ne aliorum beneficentia indigerent.*’

*σκηνοποιοί.*] The tents for military service were generally made of hides. (Cæsar, Bell. Gall. iii. 29). It is not improbable, however, that the material in which the Apostle wrought was the cloth of goats’ hair, made in his native province, and thence called *cilicum* (in modern Italian *cilicio*). See Smith’s Dict. of Antiq. under the word *cilicum*; Conybeare and Howson, p. 51. St Paul worked for his bread at Corinth, while there was as yet no Christian community in that city to sup-

port him : but he maintained that those who preach the Gospel are entitled to live by it, (1 Cor. ix. 14), and accordingly he received supplies from the Philippians during his stay in the North of Greece, and perhaps even at Corinth, after the arrival of Silas and Timothy. (2 Cor. xi. 9.)

4 Ἐλληνας.] i. e. σεβομένους Ἐλληνας. Greek proselytes frequenting the synagogue.

5 συνείχετο τῷ πνεύματι.] ‘Was possessed with the Spirit,’ inspired. But the reading, τῷ λόγῳ, is supported by several of the best MSS., many old versions (Vulg. *instabat verbo*), Basil, Chrysostom, &c., and is generally received: ‘He was occupied with the word;’ engrossed, taken up with it, i. e. with preaching it. Being strengthened by the arrival of his companions, he was no longer content with general *a priori* reasonings out of the Old Testament, but he devoted himself to the *word*, to the Gospel, and testified to the *fact*, (*διαμαρτυρόμενος*) that Jesus was the promised Messiah, τὸν Χριστόν.

6 ἐπὶ τὴν κεφαλὴν.] Matt. xxvii. 25. Imprecations upon the head were common among the Hebrews (2 Sam. i. 16), and the Greeks (Aristoph. Nub. 39).

7 He left the synagogue, and went, for the purpose of teaching, to the house of the Gentile proselyte Justus. It does not appear that he ceased to reside with the Jewish Christian Aquila.

8 Crispus; whom Paul himself baptized. 1 Cor. i. 14.

10 λαὸς πολὺς.] Rom. x. 19, 20. Among the dissolute population of Corinth the Apostle founded one of the most distinguished of the primitive Churches, as if in token that where sin abounds grace shall much more abound. (Olsh.)

12 Gallio. The younger brother of Seneca the philosopher, who mentions his being in Achaia, (Epist.

104) and says of him, (*Quæst. Nat. Lib. iv. Præf.*) ‘Gallionem fratrem meum quem nemo non parum amat, etiam qui amare plus non potest.’ He committed suicide on Seneca’s death. Euseb. ad ann. 818; Dio Cass. lxii. 25; Tac. Ann. xv. 73. Seneca, though his elder brother, speaks of him as ‘*Domini* *mei* Gallionis.’ See Tac. Ann. vi. 3. There is no reason to suppose that either of the brothers became a convert to Christianity, though Seneca is called by Tertullian (*De an. c. 20*) *Seneca* *sæpe* *noster*, (often on our side). The letters purporting to be a correspondence between St Paul and Seneca are clearly a forgery, though quoted by Jerome. (Jones on the Canon.)

[*ἀνθυπατεύοντος.*] The province of Achaia was under Claudius governed by the Senate, not by the Emperor, as had been the case in the two preceding reigns. It was therefore administered by a proconsul, not by a *legatus Cæsaris*. (Tac. Ann. i. 76; Sueton. Claud. c. 25.)

[*Αχαΐας.*] Pausan. vii. 16; καλοῦσιν οὐχ Ἐλλάδος ἀλλ’ Αχαΐας ἡγέμονα οἱ Ρωμαῖοι, διότι ἔχειρώσαντο Ἐλληνας διὰ Αχαιῶν τότε τοῦ Ἐλληνικοῦ προεστηκότων. Corinth, destroyed by Mummius, was restored, at the same time as Carthage, by J. Cæsar. (Plutarch, Vit. Jul. Cæs.) It became, under the Emperors, the principal city of Greece.

13 τὸν νόμον.] i. e. the Mosaic law, νόμου τοῦ καθ’ ὑμᾶς, as Gallio intimates, ver. 15.

15 κριτὴς γάρ, κ.τ.λ.] So Lysias declines to interfere, xxiii. 29, and Festus, xxv. 20. The Jews were αὐτόνομοι with respect to their religion.

17 Σωσθένης.] He became afterwards a disciple and companion of St Paul, as appears from 1 Cor. i. 1, but was at this time chief ruler of the synagogue in the place of Crispus, v. 8. Having by virtue of that office made himself prominent as an accuser of the Apostle,

and his charge being dismissed as frivolous, he is roughly handled by the Corinthian mob.

18 *εἰς τὴν Συρίαν.]* There was probably little direct intercourse between Corinth and Cæsarea; the Apostle therefore goes by Ephesus, taking ship at the Eastern port of ‘*bimaris Corinthi*.’

*κειράμενος, κ.τ.λ.]* This is understood of Aquila by some of the commentators. But Jerome, the English Version, and at least the later editions of the Vulgate, treat *καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας* as a parenthesis. And this is the more natural and suitable connexion, for the writer is too intent on tracing the history of the Apostle, to record an immaterial circumstance respecting one of his companions; whereas an occurrence is not trivial, which shews that St Paul, after living for two years among the Greeks, continued to observe the Jewish customs, so that when he afterwards took upon himself a vow at Jerusalem (xxi. 24) he was not out of deference to others returning to an obsolete ceremony. (It may be said that the Evangelist would have written *Ἀκύλας καὶ Πρίσκιλλα*, had he not intended *κειράμενος* to be taken with *Ἀκύλας*; but see Rom. xvi. 3; 2 Tim. iv. 19.) Theophylact considers this passage an authority for the tonsure: *ώστε καλῶς καὶ οἱ μονάζοντες καὶ αἱ κανονικαὶ ἀποκείρονται τὰς κόμας*. As to the Jewish custom, Josephus says, Bell. Jud. ii. 15, 1: *τοὺς γάρ η̄ νόσφ καταπονουμένους η̄ τισιν ἄλλαις ἀνάγκαις, ἔθος εὑχεσθαι πρὸ τριάκοντα ἡμερῶν, η̄ς ἀποδώσειν μέλλοιεν θυσίας, οἵνου τε ἀφέξεσθαι καὶ ξυρήσασθαι τὰς κόμας*. Hence perhaps the haste with which the Apostle left Ephesus (ver. 21), as the offering must be made and the vow performed at Jerusalem. For another instance of such a vow see xxi. 24. The Roman sailors offered their hair to Neptune; Juv. Sat. xii. 81:

Gaudent ubi vertice raso  
Garrula securi narrare pericula nautæ.

21 ἐορτὴν ποιῆσαι.] Like ποιῶ τὸ πάσχα, Matt. xxvi. 18.

ἀνήχθη and κατελθὼν, (next verse) express the going out to sea and putting into port, according to the usual Greek idiom, ἀναβὰς and κατέβη the going to and from Jerusalem considered as a city on a hill, which it was physically as well as spiritually, chap. xxv. 1; Joh. vii. 8; xii. 20; Acts xi. 27. Schleusner, Lex.

24 Ἀπολλώς.] A contraction of Apollonius, like Epaphras, Artemas, Demas, Lucas.

λόγιος.] One capable of stating (1) facts as a historian, (2) reasonings as an orator; the word bears one or other sense according to the context.

δυνατὸς ἐν ταῖς γραφαῖς.] This defines the particular field of his eloquence.

25 ζέων τῷ πνεύματι.] ‘Fervent in his spirit.’ Rom. xii. 11. Theophylact understands it, ‘fervent with the Holy Ghost,’ but is at a loss to explain how this could be when he had not received Christian baptism. Note on xx. 22.

βάπτισμα Ἰωάννου.] i.e. his doctrine generally. Note on i. 22. He knew Christ (κατηχημένος, κ.τ.λ.) but only from John’s teaching. Having been further instructed by Aquila and Priscilla, he commenced preaching at Corinth, without having received from any Apostle either the Holy Ghost, or ordination to the ministry. The preachers mentioned in Philipp. i. 14—18, seem in like manner to have been unauthorised. The preaching of Apollos at Corinth, though successful, appears to have given rise to a sectarian spirit, which St Paul reproved (1 Cor. i.), and which was perhaps the cause of the retirement of Apollos from Corinth, and of his unwillingness to return (1 Cor. xvi. 12).

## CHAPTER XIX.

1 τὰ ἀνωτερικὰ μέρη.] English Version, ‘the upper coasts,’ rather ‘the interior of the country,’ i. e. of Asia Minor (xviii. 23), like τὰς ἐπάνω χώρας, 1 Macc. iii. 37.

2 ἐλάβετε πιστεύσαντες.] English Version, ‘Have ye received since ye believed?’ more correctly, ‘Did ye receive when ye became believers?’ i. e. when ye made profession of your faith at baptism. Both verb and participle are to be referred to the same time, like v. 30, διεχειρίσασθε κρεμάσαντες, ‘hanged and slew,’ not ‘slew after ye had hanged;’ and Ephes. i. 13, (below); note on vii. 36. So Luke xxiii. 46, φωνήσας εἶπε, ‘cried and said,’ not as English Version, ‘after he had cried he said.’ Faith and baptism having been coupled together by our Lord (Mark xvi. 16, ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται), the profession of faith was always required as a preliminary to baptism, (Bingham, Ant. xi. vii. 8). Acts viii. 36, 37, if genuine, may be quoted as an instance of this: τί κωλύει με βαπτισθῆναι; . . . εἰ πιστεύεις, ἔξεστιν, κ.τ.λ. (but vid. not. ad loc.) Augustine even calls baptism *sacramentum fidei*. Hence the admission into the Christian covenant is sometimes, as in this place, denoted not by the initiatory rite, but by the profession of faith which preceded it. Indeed the aorist ἐπίστευσα appears to be peculiarly used in this sense, as Rom. xiii. 11, ἐγγύτερον ήμῶν ἡ σωτηρία, ἡ ὅτε ἐπίστευσαμεν, ‘nearer than when we became believers.’ Ephes. i. 13, ἐν φῷ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι. πιστεῦσαι and βαπτισθῆναι being thus almost convertible terms, the custom soon obtained, of distinguishing the baptized members of the Church from the catechumens who were preparing for baptism, by the title of *πιστοί*, believers, (Bingham, Ant. i. iii. 2). In the peculiar and

exceptional case of the Gentile converts, chap. x., the profession of faith (*πιστεύσασιν*, xi. 17) perhaps did not take place before men (*έτι λαλοῦντος τοῦ Πέτρου*, κ. τ. λ. x. 44), but only before God, *τὸν καρδιογνωστὴν Θεόν*, who ‘bare them witness,’ *ἐμαρτύρησεν αὐτοῖς δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἄγιον*, (xv. 8).

*ἀλλ’ οὐδὲ...ηκούσαμεν.]* ‘We did not even hear of the Holy Ghost;’ i.e. they did not hear of Him in the sense implied by the Apostle, as a gift to be received. Joh. vii. 39, *οὐπώ γάρ ἦν Πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξασθη.*

*3 εἰς τὸ Ἰωάννου βάπτισμα.]* They were probably disciples of Apollos, instructed by him at the time when he ‘taught diligently, knowing only the baptism of John.’ (xviii. 25).

5 *ὄνομα τοῦ Κυρίου.]* viii. 16; Note on ii. 38.

10 *τὴν Ἀσίαν.]* i. e. the proconsular province. Forty years later Pliny in his famous letter to Trajan (x. 97) tells how the Gospel had pervaded the population of Bithynia: ‘Multi omnis ætatis, omnis ordinis, utriusque sexūs etiam, vocantur in periculum et vocabuntur. Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est.’

11 *οὐ τὰς τυχούσας.]* Moses is called by Longinus *οὐχ ὁ τυχῶν ἀνήρ*. (§ 9.)

12 It appears to have been the popular belief that a miraculous virtue proceeded, even without any act of the will, from the persons of Christ and his Apostles. St Luke (the physician) relates several instances of this. Thus chap. v. 15, (the shadow of Peter); Luke viii. 44, (the woman touching the hem of the garment). Compare Luke vi. 19; v. 17. And the language of the Evangelists may seem to fall in with such an opinion, especially Mark v. 30, *ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν*. (St Luke calls these miracles extraordinary, *οὐ τὰς τυχούσας*, ver. 11). The

popular view above mentioned is generally thought to have been founded in error and ignorance ; and that being so, God's mercy is the more manifest and wonderful, inasmuch as he permitted the faith of these newly converted Christians to avail, though in expressing that faith they resorted to means which were superfluous and even superstitious. (See Tholuck, ver-mischte Schriften, Vol. i. p. 80). A similar virtue has, in later ages of the Church, been supposed to reside in the relics of the saints.

13 These strolling impostors fail in their attempt to cast out a devil by the name of Jesus, and are even punished for their profanity, whereas at Luke ix. 49, one not being a disciple is permitted to practise such exorcisms in his name. The different treatment of the two cases is to be accounted for by the difference of motives. The faith which was only in the germ and as a grain of mustard-seed, if sound, might work a miracle (Matt. xvii. 20), while even a disciple might fail to cast out a devil, because of his remaining unbelief (*ibid.*) ; and the worldling, who with no faith at all merely endeavoured to turn the Gospel to his own temporal advantage, was put to confusion, as the exorcists here, or Simon Magus at viii. 21. See Olsh. note on Matt. xviii. 5.

*Ioudaïων.]* That some Jews practised exorcism with success appears from Matt. xii. 27 : ‘ By whom do your children cast them out ? ’ An instance is given by Joseph. Ant. viii. 2.

*ορκίζω]* has the same construction, Mark v. 7.

14 ‘ There were certain persons sons of Sceva, seven in number, who did this.’ If *τινες* had been intended to qualify *έπτα*, ‘ about seven,’ as Kuinoel supposes, it would have been joined with the numeral.

15 *πνεῦμα πονηρόν.]* St Luke’s phrase; the other Evangelists say, *πνεῦμα ἀκάθαρτον*, (Olsh.)

*ἐπίσταμαι]* denotes fuller knowledge than *γινώσκω*.

17 *τὸ δόνομα.]* Note on iii. 16.

19 *περίεργα.]* English Version, ‘curious arts,’ (i.e. arts of magic) following Vulg. which well translates it, *curiosa sectati*: in the same sense Hor. Epod. xvii. 77, ‘Ut ipse nosti curiosus;’ see Od. i. xi. 1. Ephesus was famous for these arts, and certain forms of enchantment in use there were commonly known by the name of the *Ἐφέσια γράμματα*. The use of such amulets was not entirely exploded from that country by Christianity, and was practised in the sixth century by Alexander of Tralles in Lydia, a celebrated physician. (Dict. of Gk. and Rom. Biog.)

21 *ἐν τῷ πνεύματι.]* ‘In his spirit.’

24 *ναοὺς.]* Small portable shrines containing miniature models (*ἀφιδρύματα*) of the famous image. Thus the Carthaginians to propitiate their God Hercules at Tyre sent *χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι*, golden shrines to hold the miniature statues, Diod. Sic. xx. 14, and see Dion. Halic. ii. 22.

26 *οὐκ εἰσὶ θεοί.]* The populace actually believed that the images were Gods, according to Plutarch de Isid. p. 379, and against this error St Paul argues xvii. 29. The educated classes (i.e. the few persons in those classes who believed the religion of their country) supposed the images to be specially inhabited by the Gods, *θείας μετουσίας ανάπλεα*. See a learned note of Spanheim on Callim. Hymn to Pallas, 52. In the present case Demetrius would have his silver models pass for Gods; but the town-clerk in his speech to the people takes no notice of these, and only mentions the statue itself, which was said to be not made with hands, but to have fallen from Jupiter, and the divinity of which was therefore unimpeachable.

27 *τοῦτο τὸ μέρος.]* ‘This our office.’ Xen. Anab. vii. 6, 25. The progress of truth is, as usual,

obstructed by those who are interested in the maintenance of error. A similar outcry on the part of merchants supported by the old religion is combated by Tertull. Apol. 42 : ‘Non emo capiti coronam : quid tua interest, emptis nihilominus floribus quomodo utar ? ... Thura plane non emimus ; si Arabiae queruntur, scient Sabæi, pluris et carioris suas merces Christianis sepieliendis profligari, quam diis fumigandis.’

*τῆς μεγάλης θεᾶς.]* The title *μεγάλη* is given to the Ephesian Diana in Xenophon's *Ephesiaca*, and in the following inscription: Boeckh, 2963, c. *τῆς μεγάλης θεᾶς Ἀρτέμιδος πρὸ πόλεως.* (Conybeare and Howson, II. 82).

29 *θέατρον.]* It was the custom of the Greeks, but not of the Romans, to use their theatres for public business as well as public spectacle. Tac. Hist. II. 80, ‘Tum Antiochensem theatrum ingressus, ubi illis consultare mos est.’

The mob assembled, but without any definite purpose (ver. 32). They were not yet taught to persecute, to cry, ‘Christianos ad leonem ;’ yet they must have done this soon afterwards, if St Paul’s words, *ἐθηριομάχησα ἐν Ἐφέσῳ,* are to be taken literally. (1 Cor. xv. 32).

31 *Ἄστιαρχῶν.]* These were officers chosen by the several cities of the province of Asia, to preside over the religious games and festivals. Spanh. de usu et præst. Numism. I. 694, n. 418. At the martyrdom of Polycarp at Smyrna, the Asiarch refused to let out a lion upon him, because he had already finished the sport of the amphitheatre. Euseb. Hist. IV. 15. The games in honour of Diana took place in May, which month was sacred to her, and was called *Ἀρτεμίσιον.* (Conybeare and Howson, p. 79).

Considering that the Apostle had now preached at Ephesus for two years and a quarter, and with so much zeal that all in Asia had heard his doctrine,

there are three things which appear deserving of notice; (1) That the Asiarchs, officers connected with the old religion, were his friends. (2) That the priests of Diana took no prominent part against him, and the outbreak which originated with the lower classes, does not appear to have been countenanced by the upper. (3) That the town-clerk speaks of the worship of Diana as a thing not at all called in question by the Apostle (ver. 36, 37). From these circumstances two conclusions may be drawn; (1) That whatever the craftsmen of Demetrius might feel, the intelligent part of the community had no zeal in behalf of the old religion. (2) That St Paul, proceeding with his accustomed moderation, had not so much sought to attack the established system, as to set up another which should quietly displace it.

33 *προβαλόντων.*] Alexander (possibly the same mentioned 2 Tim. iv. 14) was put forward by the Jews to disclaim any approbation on their part of St Paul's proceedings (*ἀπολογεῖσθαι*). His appearance was misunderstood by the mob, and only served to increase the uproar.

34 At the sight of a Jew, an alien in blood and religion, the discord changes into a prolonged diapason. The Jews, it would seem, were not more popular at Ephesus than at Rome, Philippi, and Corinth. (xvi. 20; xviii. 2, 17.)

35 *ὁ γραμματεύς.*] The keeper of the public records.

*νεωκόρον.*] Literally 'temple-sweeper,' sacristan. English Version, 'worshipper,' rather 'warden,' or 'guardian;' thirteen cities of Asia having an interest in the temple, but Ephesus being honoured with the custody of it. The title *νεωκόρος* appears to have been one of those (like *πρώτη* and *μητρόπολις*) which certain Greek cities assumed by permission of the Roman Emperors. It is found on many Asiatic coins,

especially on those of Ephesus. (Eckhel, *Doctrina vet.* Num. iv. 290.) The ancient temple of Diana was erected by the Greek cities of Asia in the reign of Croesus king of Lydia, who himself lent his aid. The work proceeded slowly for nearly 100 years, and the dedication was celebrated by Timotheus a poet contemporary with Euripides. The fanatic Herostratus set fire to it the same night that Alexander was born. It was rebuilt with great magnificence, the ladies of Ephesus contributing their jewellery to the expence of the restoration. See Pliny, *Hist. Nat.* xvi. 40, xxxvi. 14, who describes this second temple, and gives some curious details respecting its erection. Its dimensions were 425 feet by 225. It was destroyed by the Scythians in the reign of Gallienus, and its site is now uncertain. Plut. *vit. Alex.* iii.; Trebell. *Poll. Gallien.* 6. Conybeare and Howson, ii. 70.

The attributes of the Ephesian Artemis were distinct from those of the Grecian; the former was regarded as a beneficent and nourishing Deity, the personification of the powers of nature. Her ancient symbol was the bee; in later times, as appears by the coins of Ephesus, her fecundity was denoted by the numerous breasts of her statue. The Ionian Greeks, who colonised the country, undoubtedly found her worship already established under a different appellation, and only changed the name of the Goddess to one with which they were more familiar. Ancient tradition uniformly asserted that the worship had been introduced by the Amazons. (See Müller, *Dorians*, Book ii. chap. 9, § 8.) The worship of female Deities prevailed much in Asia Minor.

*τοῦ διοπετοῦς.]* There was the same tradition respecting the statue of Artemis in Tauris (called by Eurip. *Iph.* T. 977, &c. διοπετὲς ἄγαλμα, οὐρανοῦ πέσημα) the Palladium of Troy, the Minerva Polias of Athens (Pausan. i. 26. 6), the Paphian Venus, the

Cybele of Pessinus, and the Ceres of Sicily, (Conybeare and Howson, ii. 73). These ancient images were rude wooden figures ( $\beta\rho\acute{e}τη$ ), probably not of Grecian workmanship. Olshausen, contrary to all authority, conjectures that they were meteoric stones. The shape of the Ephesian Artemis is preserved on the coins of the city. The image is described by Pliny, who says, ‘simulacrum ceteri ex ebeno esse tradunt; Mucianus ter consul, ex his qui proxime eo viso scripsere, vitigineum, et nunquam mutatum septies restituto templo.’ (Hist. Nat. xvi. 40.) See Montfaucon, Antiq. Vol. i. Scarcely less veneration is paid at the present day to the black miracle-working images of the Virgin at Einsiedeln in Switzerland, Mariazell in Styria, &c., the works probably of early Byzantine or Oriental artists. (Raoul-Rochette ap. Lord Lindsay on Christian Art, i. 78.) A still closer analogy to the image falling from Jupiter may perhaps be found in the traditional likenesses of Christ, which, as was pretended, were  $\acute{\alpha}\chiειροποίητοι$ , not of man’s handiwork, and by means of which the Christian Church was first reconciled to the reception and veneration of images. See Gibbon, chap. XLIX.; Gretser’s treatise in defence of them, entitled *de imaginibus non manu factis* (A.D. 1625).

37 *ιεροσύλους.*] ‘Profaners of the temple.’

*οὐτε βλασφημοῦντας, κ.τ.λ.] τοῦτο ψεῦδος, ταῦτα μὲν πρὸς τὸν δῆμον.* Chrysostom. But see note on ver. 31.

38 *ἀγοραῖοι ἀγονται, καὶ ἀνθύπατοι εἰσι.*] ‘The court-days are being held, and the proconsuls are here.’ One of those familiar expressions, which, being in constant use, are curtailed of all but the leading words. *ἀγοραῖοι*, sc. *ἡμέραι* (Suidas), *dies fasti*. *ἀνθύπατοι*, i. e. the proconsul and his judicial colleagues, *τὸ συμβούλιον* (xxv. 12). As the courts were open, it is not probable, as some have supposed, that a festival of

Artemis was being celebrated. (See Schömann de Comit. p. 49).

39 *τῇ ἐννόμῳ ἐκκλησίᾳ.*] The ordinary assembly, for which the day was fixed by law, as opposed to the illegal concourse (*συστροφή*) which was then met together, and which he designates as a riot (*στάσις*) and dissolves. (These proceedings at Ephesus are investigated by Biscoe, chap. viii.).

---

## CHAPTER XX.

5 *ἡμέας.*] St Luke becomes again the companion of St Paul. See xvi. 40.

6 *ἄχρις ἡμερῶν πέντε.*] ‘On the fifth day.’ Heb. iii. 13, *ἄχρις οὐ τὸ σήμερον καλεῖται.*

7 *μίᾳ τῶν σαββάτων.*] The religious observance of the first day of the week was an Apostolic practice, as appears from this passage, and from 1 Cor. xvi. 2; the reason no doubt being that it was the day of our Lord’s resurrection, though this is not expressly said in Scripture. The name *κυριακὴ*, ‘the Lord’s day,’ is of very early origin, occurring in Rev. i. 10, Ignatius (Magnes. 9), and Clement of Alexandria (Strom. vii.). But in writing to the heathen, Justin Martyr (Apol. i. p. 268. D) and Tertullian (Apol. c. xvi.) called it Sunday, (*ἡλίου ἡμέρα*). See Bingham, Ant. vii. 14. The practice of calling the days of the week by the names of the seven planets may probably be traced through the Egyptians to the Babylonians, and was connected with the ancient belief in planetary influences. It was known to the ancient Greeks, began to prevail in the Roman world in the second century, and was established by Constantine, and introduced into the Calendar upon his embracing Christianity. It is ex-

plained by Dio Cass. xxxvii. 18. See Philolog. Mus. Camb. i. p. 1—73.

*κλάσαι ἄρτον.]* i. e. to celebrate the Eucharist. Note on ii. 42. Chrysostom indeed understands this of a common supper, *έμοι δοκεῖ καὶ παρὰ τὴν τράπεζαν αὐτὸν καθημένου διαλέγεσθαι, παιδεύοντα ἡμᾶς πάντα τὰ λοιπὰ πάρεργα ἡγεῖσθαι*: but he is not consistent with himself on this point. See Suicer, Thesaur. under *κλάσις*. For another instance of night-worship see xii. 12.

*διελέγετο.]* English Version, ‘preach.’ Vulg. *disputabat*: better, ‘reasoned with,’ as the English Version translates it at xvii. 2.

8 *ὑπερώφῳ.*] Note on i. 13.

9 *τῇ θυρίδῃ.*] ‘*The window.*’ It has been seen at chap. i. 13, that the ‘upper chamber’ of a Jewish house was especially used as a place of prayer. It is probable that ‘the window’ here mentioned was connected with that practice, being an aperture in the wall so placed that the worshipper might look out in the direction of Jerusalem. Thus when Daniel prayed at Babylon, the windows in his upper chamber were open towards Jerusalem: *αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερώφοις κατέναντι Ἱερουσαλήμ* (Dan. vi. 10). In the book of Tobit, Sara the daughter of Raguel, being in the upper chamber, ‘prayed toward the window’ (iii. 11, 17). A rule of the Talmud has also been quoted, enjoining that no one shall pray except in an upper room having windows or holes in the wall looking towards the holy city (Talmud in Barach. c. 5. fol. 31a, and 34b, according to Gregorie\*). These passages appear to illustrate the mention of ‘the window’ in our text, and shew that it was (so to say) the Hagioscope of the upper chamber. In the tract of Gregorie,

\* Notes on Passages of Scripture, by John Gregorie, (M.A. Oxon.) 1684.

which this view is adopted, it is also maintained that Jer. xxii. 14, contains an allusion to the same practice: ‘Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong...that saith, I will build me a wide house and large chambers, and cutteth him out windows;’ where *chambers* should be *upper chambers*, and *windows* should be *my windows*, as in the margin of the English Version (*ὑπερφά διεσταλμένα θυρίσι* LXX.); the sense being, ‘Woe to the hypocrite, who by wrong and robbery builds a great house, and fits up the top of it as a prayer-house, with windows *sacred to me*.’ The practice was probably suggested by the prayer of Solomon at the consecration of the temple. 2 Chron. vi. 36—39.

*καταφερόμενος.]* Borne down, overcome with sleep: an expression used by Aristotle (*de Insomniis*, III.) and common in late Greek. Chrysostom here says: *συνετάραξε τὴν ἐօρτὴν οἱ διάβολος, βαπτίσας τὸν ἀκροατὴν ὑπνῳ καὶ κατενεγκών.*

10 ή γάρ ψυχή, κ.τ.λ.] This appears to have been said *after* life had been miraculously restored, viz. after he had fallen on the youth and used the same outward means as Elijah and Elisha had done, 1 Kings xvii.; 2 Kings iv. There is therefore not even an apparent contradiction between this verse and *ἡρθη νεκρος* in ver. 9, and the present passage is incorrectly compared by Olshausen with *οὐκ ἀπέθανε ἀλλὰ καθεύδει* in Matt. ix. 24.

11 γενσάμενος.] Used absolutely ‘having eaten,’ as at chap. x. 10.

*ὁμιλήσας.]* ‘Having talked,’ or as the old English Versions, ‘communed.’ So Luke xxiv. 14, *ἀμίλουν πρὸς ἄλλήλους περὶ πάντων*. This sense of *ὁμιλέω* is found in Plato: but the use of the word *homily*, to denote exclusively a *public* discourse, is peculiar to Ecclesiastical writers.

12 παρεκλήθησαν.] English Version, ‘were comforted.’ i. e. (according to the old meaning of the word *comfort*) ‘were confirmed in the faith,’ Vulg. *consolati sunt.*

13 οὗτω γάρ ἦν διατεταγμένος.] The passive participle is not used here actively, as is sometimes said, but in a middle sense. Note on xiii. 48.

14 Μιτυλήνην.] A city comparable for beauty with Corinth or Ephesus, Hor. Od. I. 7; Cic. contr. Rull.: ‘Et natura et descriptione ædificiorum et pulchritudine imprimis nobilis’; but Vitruvius says, I. 6: ‘Magnificenter est ædificatum, sed positum non prudenter. Auster cum flat incolæ ægrotant, cum Corus tussiunt, cum Septentrio restituuntur in sanitatem, sed in angiportis et plateis non possunt consistere propter vehementiam frigoris.’

15 παρεβάλομεν.] ‘We pushed across.’ Thuc. III. 32.

16 ἔκρινε.] It appears from this and from ver. 13, that in the voyage from Philippi to Patara (xxi. 1), St Paul was able to direct his own course, having perhaps hired a small coasting vessel. At Patara he meets with a merchant-ship in which he is conveyed across the sea to Tyre.

17 πρεσβυτέρους.] Called ἐπισκόπους, ver. 28. Note on xi. 30.

18 Mr Alford observes that this speech is probably a literal report of what the Apostle said, as it contains many idioms, words, and sentiments, peculiarly belonging to him; some of these are noticed below.

πῶς μεθ' ὑμῶν...ἔγενόμην.] So 1 Thess. I. 5, οἴδατε οἶοι ἐγενήθημεν ἐν ὑμῖν. (Alford).

19 δουλεύων τῷ Κυρίῳ.] With the sole exception of the assertion of our Lord, ‘Ye cannot serve God and mammon’ (Matt. vi. 24, Luke xvi. 13), the verb δουλεύω for ‘serving God’ is used by St Paul only, and

by him six times; Rom. vii. 25; xii. 11; xiv. 18; xvi. 18; Col. iii. 24; 1 Thess. i. 9. (Alford). The phrase δοῦλος Θεοῦ, or Ἰησοῦ Χριστοῦ, is used by St Peter, St James, and St Jude, as well as by St Paul.

*μετὰ πάσης ταπειν.]* For this use of πάσης see 2 Cor. viii. 7; xii. 12; Acts xxiii. 1. (Alford).

*20 ὑπεστειλάμην.]* Gal. ii. 12. τὰ συμφέροντα; 1 Cor. vii. 35; x. 33; xii. 7; Heb. xii. 20. (Alford).

*22 δεδεμένος τῷ πνεύματι.]* The old expositors, as Chrysostom, Ammonius and Didymus (ap. Cramer, Caten.), will here be our best guides, according to whom these words may be translated ‘led captive by the Spirit,’ as he elsewhere calls himself the ‘prisoner of the Lord,’ see Olsh. on Ephes. iv. 1. The modern interpretation, ‘compelled by my spirit,’ or ‘bound in my spirit’ (so as not to feel a free agent), puts a forced meaning on the Greek words, is not a probable thing for the Apostle to have said, and is not so well in keeping with what follows in the next verse. (The context does indeed in some places shew that τὸ πνεῦμα means the spiritual part of man, xviii. 25, xix. 21. See Rom. viii. 16, αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν).

*23 μένουσί με.]* This use of μένω occurs Æsch. Choeph. 103, τὸ μόρσιμον γάρ τόν τ' ἐλεύθερον μένει.

*24 τελειώσαι τὸν δρόμον μου.]* A similitude peculiar to St Paul, chap. xiii. 25, ὡς δὲ ἐπλήρους Ἰωάννης τὸν δρόμον; 2 Tim. iv. 7; and see 1 Cor. ix. 24; Phil. iii. 14. (Alford). διακονίαν; note on chap. vi. p. 48.

*25 ἐγὼ οἶδα, κ. τ. λ.]* There is good reason for supposing that St Paul after being imprisoned at Rome (chap. xxviii.) did revisit Asia Minor. (2 Tim. iv. 13, 20; Townsend, New Testament, II. 579.) The presentiment, however, which is expressed in this verse, naturally results from the imperfect revelation of his

destiny, to which he alludes at ver. 22, 23, τὰ ἐν αὐτῇ, κ. τ. λ.

26 μαρτύρομαι.] Peculiar to St Paul; as also, in the New Testament, is ή σήμερον ἥμέρα; in the LXX. it occurs at Josh. v. 9; Jer. i. 18. (Alford).

28 ἔθετο.] 1 Cor. xii. 18, 28. Chrysostom: παρὰ τοῦ Πνεύματος τὴν χειροτονίαν ἔχετε, φησὶ· τοῦτο γάρ ἔστι τὸ ἔθετο.

ποιμαίνειν.] Here and in the succeeding verse the Apostle uses the figurative language of our Lord, who compares his Church to a flock of sheep (John xxi. 16), and false prophets to ravening wolves (Matt. vii. 15).

τὴν ἐκκλησίαν τοῦ Θεοῦ.] The reading of this passage is one of the most disputed points in the text of the New Testament. It may be right therefore to give in outline the state of the question, leaving the reader to fill it up by reference to a critical edition, such as that of Scholz. The MSS. present several various readings, the two chief being τοῦ Θεοῦ and τοῦ Κυρίου. To these two we may now confine our attention. The orthodox of the 5th century might have objected to Θεοῦ, as appearing to countenance the theopaschite heresy, while the Unitarians of a later age have impugned it as a bulwark of the Catholic Faith. But considerations on the score of doctrine may safely be left out of the question. For on the one hand such phrases as αἷμα Θεοῦ occur if not in Scripture, yet (as will be seen) in the very earliest Fathers, who lived prior to the heresy above named: on the other hand, the argument of the Church against the Unitarians does not depend on this or that disputed text. τοῦ Θεοῦ has possession of the *textus receptus*, being found in about nineteen comparatively recent MSS. The ancient Vatican MS. is also quoted by Scholz without remark in favour of Θεοῦ. It has that reading, but beneath the word Θεοῦ vestiges of Κυρίου have been detected; so

that its great authority cannot be ranked on either side. *Kυρίον* is supported by seventeen MSS. including four out of the five most ancient and valuable copies at present known (the Vatican MS. being the fifth). *Θεοῦ* is found in the Vulgate and one other ancient version; but *Kυρίον* in several, including as it seems the old Italic, which was superseded by the Vulgate. Thus far, the balance of evidence is in favour of *Kυρίον*. The testimony of the Fathers, consisting chiefly of quotations of the passage, is so contradictory that it cannot be counted on either side, and only tends to shew that the diversity of readings was long prior to the date of any MS. at present known. The Fathers however furnish two arguments, which though perhaps mutually destructive, are separately of sufficient importance to be here mentioned. The phrase *αἷμα Θεοῦ* was familiar to the early Fathers, being used by Ignatius when writing to the same church which is here addressed by St Paul (Ignat. ad Ephes. i.) and though even in that passage one of the Greek recensions has *αἷμα Χριστοῦ*, yet *Θεοῦ* is confirmed by the recently\* discovered Syriac version. See also Tertull. ad Uxor. ii. 3, ‘Pretio empti, et quali pretio? sanguine Dei,’ and Clem. Alex. de Salv. Div. 34; and we might suppose that this expression was derived by the Fathers from Scripture, i. e. from this place. On the other hand, Athanasius distinctly says that the Scriptures nowhere speak of the blood of God apart from his human nature: *οὐδαμοῦ δὲ αἷμα Θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαὶ, η̄ Θεὸν δίχα σαρκὸς παθόντα καὶ ἀναστάντα*—if *Θεοῦ* were the reading in our text, there would be mention of the blood of God *δίχα σαρκός*. He goes on to say, ‘as however God took on him our flesh, the Scriptures do preach the sufferings and resurrection of the *human body of God*,’ *πάθος καὶ ἀνάστασιν κηρύττοντι σώματος*

\* Edited and translated by Mr Cureton, 1845.

$\Theta\epsilon\bar{\nu}$ , a context which, with deference to the opinion of Dr Burton, (Ante-Nicene Fathers, p. 22) does not appear to have in view any particular passage of Scripture, or in any way to countenance the reading of  $\Theta\epsilon\bar{\nu}$  here. From the Fathers then we learn that the phrase  $\alpha\bar{\iota}\mu\alpha$   $\Theta\epsilon\bar{\nu}$  was as old as Ignatius, but that it was not found in Scripture by Athanasius. The internal evidence is equally inconclusive; for  $\alpha\bar{\iota}\mu\alpha$   $\Theta\epsilon\bar{\nu}$  is an idea not elsewhere met with in Scripture, while on the other side  $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$   $Ku\rho\acute{\iota}\nu$  is not an Apostolic phrase, but  $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$   $\Theta\epsilon\bar{\nu}$  is used ten times by St Paul. On the whole,  $Ku\rho\acute{\iota}\nu$  having the preponderance of MSS. and ancient versions is generally preferred by critics. But  $\Theta\epsilon\bar{\nu}$  is retained by Scholz. See Davidson's Lectures on Biblical Criticism, p. 175.

*περιεποιήσατο, κ. τ. λ.]* In writing to the Ephesians he explains this purchase to have been a redemption from sin: *ἐν φέρεται τὴν ἀπολύτρωσιν διὰ τὸν αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων* (i. 7).

29 *ἀφίξιν.*] 'Departure.' Herod. ix. 77.

*λύκοι.*] This caution was often repeated to the church of Ephesus, and not in vain. When the time of trial came, St Paul wrote to Timothy, whom he had left in charge of that church, two epistles full of warning and encouragement. Cerinthus of Alexandria, whom St John opposed, was one of those who 'entered in from without,' (Irenæus adv. Hæres. iii. 3), while from among the Ephesians themselves (ver. 30) 'arose' Hymenæus, Alexander and Philetus, (1 Tim. i. 20; 2 Tim. ii. 17). The faith of the Ephesian Christians, supported by the presence of such pastors as St John and Timothy, was found equal to the emergency, and the false teachers were discomfited. About thirty years afterwards St John was commissioned to say to Ephesus, 'Thou hast tried them which say they are Apostles and are not,

and hast found them liars' (Rev. ii. 2); and a few years later still, Ignatius accompanies his warnings as to the future with praise for their present constancy; 'Among you,' he says, 'no heresy gains a settlement,' ἐν δὲ οὐδεμίᾳ αἵρεσις κατοικεῖ (ad Ephes. 6).

30 ὀλεστραμένα.] Chap. xiii. 8; Matt. xvii. 17; Phil. ii. 15.

ἀποσπᾶν.] Theophylact says, ὁ γάρ τῶν αἱρετικῶν σκοπὸς σπουδάζει οὐ τῷ κυρίῳ ἀλλ᾽ ἑαυτοῖς περιποιήσαι λαὸν, ἵνα ἑαυτοῖς καυχώνται ἐμφερομένου αὐτοῖς τοῦ ὄνόματος τῶν αἱρετικῶν, ἵνα εἴκ τούτῳ χρηματίσωσιν οἷον ἐκ Μάνετος Μανιχαῖοι, ἐξ Ἀρείου Ἀρειανοί. See 1 Cor. i. 12.

31 τριετίαν.] Chrysostom here takes occasion to observe, that he had himself now been three years archbishop of Constantinople.

νονθετῶν.] St Paul is the only writer of the New Testament who uses this word. (Alford).

31—35. He sets his own conduct before them as an example in two respects, the two admonitions being separated by a digression, which the former suggests; somewhat in the style of his epistolary writings. The train of thought appears to be as follows: 'Be watchful for *yourselves*, remembering how I watched for you night and day during a space of three years; but now I have done with you, and commit you to God and his word, to *finish* the building (*ἐποικοδομῆσαι*, 1 Cor. iii. 10), of which the foundation was laid by me—again, I have not been covetous of the wealth of others, but have laboured for my own subsistence, and not only for mine, but for that also of my companions; thereby shewing you how *you* ought to assist the poor' (*τῶν ἀσθενούντων*). The metaphor in *ἐποικοδομῆσαι* is curiously pursued by Ignatius in his Epistle to the same church of Ephesus, § 9. St Paul also dwells on it in his Epistle to the

Ephesians (ii. 20); from which Epistle two other passages of this speech derive illustration (notes on ver. 22, 28, end).

32 *οἰκοδομῆσαι.*] Chap. ix. 31; 1 Cor. viii. 1; x. 23; xiv. 4, 17; 1 Thess. v. 11. See Introduction, § vi.

*κληρονομίαν, κ.τ.λ.*] Ephes. i. 18. *τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις.*

33 *ἱματισμοῦ.*] Fine raiment was a form in which the Orientals accumulated their wealth, Gen. xlvi. 22; 2 Kings v. 26; 2 Chron. ix. 24. Hence the allusion to moth as well as rust in Matt. vi. 19. This is likely to have been the practice of the Ephesians, celebrated for their luxurious apparel (Athenæus, xii. p. 525); for which the surrounding country furnished both the material and the dyes. (*Milesia vellera.* Note on xvi. 14.) St Paul therefore here says, that he had coveted no man's treasure, of whatever kind.

34 *αἱ χεῖρες αὐται.*] Also in St Paul's manner: compare *τῶν δεσμῶν τούτων*, chap. xxvi. 29, and chap. xxviii. 20. (Alford.)

35 *ὑπέδειξα.*] 'I shewed you all these things *by way of an example.*'

*ἀντιλαμβάνεσθαι.*] Luke i. 54; 1 Tim. vi. 2.

*μακάριον, κ.τ.λ.*] Aristotle's mode of viewing wealth brings him to a conclusion similar both in form and substance to the words of the text (Ethics, iv. 1): *χρῆσις εἶναι δοκεῖ χρημάτων δαπάνη καὶ δόσις η δὲ λῆψις καὶ η φυλακή κτῆσις μᾶλλον. διὸ μᾶλλον ἔστι τοῦ ἐλευθερίου τὸ διδόναι οἷς δεῖ η λαμβάνειν δθεν δεῖ καὶ μὴ λαμβάνειν δθεν οὐ δεῖ.*

This saying of our Lord is not to be found in the Gospels; several similar precepts are attributed to him by ancient writers, but none are well authenticated; e. g. *γίνεσθε δοκιμοὶ τραπεζῖται*, quoted by Origen.

36 *Θεὶς τὰ γόνατα.*] The early Christians prayed

kneeling, except on the Lord's day, and during the fifty days between Easter and Pentecost, at which times they generally stood. Bingham, iv. 330.

## CHAPTER XXI.

The remaining chapters of this book do not greatly elucidate either the internal history of the early Church, or its extension among the heathen, but chiefly illustrate the personal adventures and conduct of the great Apostle, whom the author had accompanied. From the minute detail with which this part of his life is pourtrayed, we are able to have some conception of a career which was in labours so eminently abundant; to understand how his patience, courage, and presence of mind, were tried and proved, how frequently God's special assistance was required by him and received. Indeed, it appears not less a miraculous dispensation of Divine providence that such a variety of dangers should have befallen one man, than that he should have passed in safety through them all.

1 ἀροστασθέντας.] δείκνυι τὴν βίαν, Chrysostom. understanding the *pass* of separation to be implied, like 'Divellimus inde,' Virg. *Æn.* ii. 434. At Luke xxii. 41, however, ἀπεστάθη is simply 'he withdrew;' see also in 2 Macc. xii. 10; Xen. *Anab.* ii. 2. 12. And this appears to be the meaning here.

3 ἀναφανέντες.] A singular use of the passive for the active; 'Having discovered Cyprus,' i. e. having brought it above the horizon; the contrary would be γῆν ἀποκρύπτειν. (Thuc. and Plat.) The Latin words are *aperire* and *abscondere* (Virg. *Æn.* iii. 275, 291).

ἀποφορτίζομενον.] Present for future.

4 αινευρόντες τοὺς μαθητάς.] 'Having found up

the disciples,' the Christians who inhabited Tyre. The Gospel had been carried thither soon after the death of Stephen (xi. 19). The English Version, 'having found disciples,' omits both preposition and article.

*ἔλεγον διὰ τοῦ πνεύματος.]* 'They spoke through the Spirit,' being partially inspired, having prophetic knowledge, but not prophetic wisdom. They were informed what he was to suffer, but not told that it was God's will he should go. He had been commanded to go, but knew not what awaited him on his arrival (xx. 22). Herein is seen 'a diversity of gifts, but the same Spirit.' Chrysostom says to the same effect on *διὰ τοῦ Πνεύματος—τούτεστι διὰ τοῦ Πνεύματος εἰδότες οὐ γάρ δὴ τὴν παραίνεσιν διὰ τοῦ Πνεύματος ἐποιοῦντο.*

*5 ἔξαρτίσαι.]* 'Completed the time of our staying there.' The secondary but more common meaning of the word 'to equip a vessel,' seems inapplicable here.

7 Chrysostom computes that the time spent in the voyage between Philippi and Ptolemais was thirty-four days, allowing five for the passage across from Patara to Tyre; so that having left Philippi after the Passover (xx. 6), he easily arrived at Jerusalem before Pentecost, and was able, as Chrysostom observes, to proceed more slowly as he approached Jerusalem: *ὅτε πλήσιον ἡσαν Ἰερουσαλύμων οὐκέτι τρέχουσι.*

8 From Ptolemais they appear to have proceeded by land. This is rendered likely by the use of *ἔξελθόντες* instead of *ἀναχθέντες*, as well as by *τὸν πλοῦν διανύσαντες*, 'having finished their *voyage*,' in the last verse: and the words *οἱ περὶ τὸν Παῦλον*, though as appears from the MSS. only a gloss, and to be rejected from the text, shew that a land journey was contemplated by the ancient expositors. Ptolemais, called Accho in Judges i. 31, is now St Jean d'Acre.

*εὐαγγελιστοῦ.]* One who preached the Gospel from

place to place; ἔκεινος περιβόστες ἐκῆρυττος, says Theodore on Ephes. iv. 11. Eusebius, Hist. iii. 31, erroneously supposes that St Luke is here speaking of Philip the apostle, whereas he distinctly says, τοῦ ὄντος ἐκ τῶν ἑπτα.

9 Θυγατέρες.] Ecumenius infers from this ἀστε οὐν καὶ τῷ κοινωνίσαντι γάμων διακονεῖν ἔχεστι.

10 Ἀγαθὸς.] Probably the same who foretold the famine, xi. 28.

11 This way of *dramatising* the thing foretold, so as to make the prediction more impressive, is common in the Old Testament. See Isai. xx. 2; Jer. xiii. 1, &c. Chrysostom: ὅπερ οἱ προφῆται ἐποίουν, ὅψει τὰ γενόμενα ὑπογράφοντες, ὅταν περὶ αἰχμαλωσίας ἔλεγον. (Not merely respecting the captivity; see 1 Sam. xv. 27; 1 Kings xxxii. 11.) Our Lord also had recourse to symbolical actions, but chiefly for the purpose of moral instruction, as in washing the feet of the apostles, John xiii. 5. (See Greswell on the Parables, ii. 280.) Symbolical acts are likewise prevalent in the religious and legal solemnities of this and other nations, both ancient and modern; whence it may be inferred (independently of considerations *à priori*), that they are adapted to our nature; and consequently, that the use made of them by the prophets and by our Lord, is an instance of God's condescension to the infirmities of men.

δήσουσιν οἱ Ἰουδαῖοι.] Fulfilled, though not literally, at ver. 33. He was imprisoned, not by the Jews, but by the Romans at their instigation.

13 τί ποιεῖτε, κ.τ.λ.] Hor. Od. ii. 17: ‘Cur me querelis exanimas tuis?’ Compare Od. iii. 5. 49. Theophylact: καὶ γὰρ τὸ τοιοῦτον δάκρυνον καὶ αὐτὸν τὸν Παῦλον συνέκλασθε διὸ ἀποσείεται αὐτούς. Ammonius, of the *fifth century* (ap. Cramer, Caten.) applies this in a manner characteristic of his age: τοῦτο ἀρμόζει κατὰ

*μητέρων ἦτοι γονέων καλυπόντων τοὺς έαυτῶν παῖδας μονάζειν.*

14 τὸ θέλημα τοῦ Κυρίου γενέσθω.] It cannot be doubted that the Lord's prayer was used in the Apostolic age, though Scripture contains no direct evidence on the point. (See Wheatly, p. 6.) The occurrence of a *single* clause, as in the present text, cannot in itself be considered evidence ; since several portions of the prayer were in use among the Jews before they were sanctioned and combined by our Lord. There is however one passage which has not hitherto attracted notice in connexion with this subject, and which furnishes *three* such coincidences. In 2 Tim. iv. 18, St Paul says, 'And the Lord shall *deliver* me from every *evil* work, and will preserve me unto his *heavenly kingdom* ; to whom be *glory* for ever and ever. Amen.' In the Greek, *καὶ ρύσεται με ὁ Κύριος ἀπὸ πάντος ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον φῶ η δόξα εἰς τοὺς αἰώνας τῶν αἰώνων.* 'Αμήν. The concluding words of the prayer are ἀλλὰ ρύσαι ήμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν η βασιλεία, καὶ η δύναμις καὶ η δόξα, εἰς τοὺς αἰώνας. 'Αμήν. (Matt. vi. 13.) Taken separately these resemblances would not have much weight ; but the combination of the three is remarkable, and may most naturally be accounted for, by supposing that the phraseology of the prayer had been rendered familiar to the Apostle by constant usage. If this be so, perhaps we have his interpretation of a doubtful expression, *ἀπὸ πάντος ἔργου πονηροῦ*, and also his authority in favour of the doxology, the genuineness of which has on critical grounds been made a subject of controversy.

15 ἀποσκευασάμενοι.] 'Having deposited our baggage.' *ἐπισκευασάμενοι* is perhaps the preferable reading, 'having collected our baggage.' The Authorised English Version uses the word *carriage* in the unusual

sense of ‘things carried,’ baggage, as at Judges xviii. 21; 1 Sam. xvii. 22 (and see Bishop Andrewes’s Sermons, Vol. i. p. 241. ed. 1841). Cranmer, ‘took up our burthens;’ Geneva Version, ‘trussed up our fardels.’

16 ἀγοντες παρ’ ϕ ξενισθῶμεν Μνάσων. ‘Bringing us to the house of Mnason, that we might lodge with him.’

ἀρχαίῳ μαθητῇ.] ‘One of the original disciples,’ probably converted at Pentecost, (*ἐν ἀρχῇ*, xi. 15) or even a follower of our Lord himself.

18 James, the bishop of Jerusalem, appears to have been the only apostle now remaining there.

21 κατηχήθησαν.] i. e. it has been studiously impressed upon them.

23 εὐχήν.] Note on xviii. 18.

24 δαπάνησον.] i. e. Provide them with the offerings which the law requires them to make, before they can shave their head and accomplish their vow. See Numbers vi.

ἴνα ξυρήσωνται.] Theodoret, (ap. Cramer, Caten.) after mentioning different kinds of vows, says long hair was a sign of mortification: *αἱ τριχὲς νεκρώσεως σύμβολον· νεκρὰ γὰρ αὗται, καὶ ὁδύνης αἵσθησιν οὐ δεχόμεναι.* It was considered a pious act to assist a person in the performance of his vow; thus, Herod Agrippa I. paid the expense of shaving some Nazarites. Joseph. Antiq. xix. 6. 1: *Ναζηραῖν ξυράσθαι διέταξε μᾶλλα συγχρούσ.*

26 διαγγέλλων, κ.τ.λ.] Making it known that the ‘days of separation,’ which must be fulfilled before the offering should be made, (Numbers vi. 12), were in the course of completion.

28 ὁ κατὰ τοῦ λαοῦ, κ.τ.λ.] The same charge had been made against Stephen, (whom Olshausen calls the forerunner of Paul, *Vorläufer Pauli*), chap. vi. 13.

31 χιλιάρχῳ τῆς σπείρης.] The commander of the cohort stationed there. His name was Claudius Lysias, (xxiii. 26). The full complement of a cohort was 1000 men.

· ἀνέβη.] i. e. to the citadel Antonia, which was on Mount Moriah near the Temple.

32 ἐξαυτῆς, κ.τ.λ.] During the Jewish festivals, the Roman soldiers in the tower Antonia were constantly under arms, ready to suppress any popular outbreak. Joseph. Bell. Jud. v. 5. 8.

33 ἀλύσεσι δύοι.] Two chains, each fastened to a soldier; so Peter at xii. 6.

34 παρειθολήν.] English Version, ‘the castle;’ the word strictly means the camp, which was within the walls of the citadel.

35 ἀναβαθμούς.] The steps leading up to the citadel.

37 Ἐλληνιστὶ γινώσκεις.] Xen. Cyr. vii. 5. 31: τοὺς Συριστὶ ἐπισταμένους.

38 οὐκ ἄρα σὺ εἶ.] ‘Thou art not then,’ (as I supposed). The English Version follows Vulg. *nonne tu es*, which would be ἀρ' οὐ or οὐκον, (Winer, Gramm. § 61. 3; Rom. ix. 16). The chief captain on hearing him speak Greek, concludes that he is not the Egyptian.

Αἰγύπτιος.] An impostor and false prophet, whose history is related by Josephus, Ant. xx. 8. 6; Bell. Jud. ii. 13. 5. According to the Roman captain, he took out with him from the city into the wilderness 4000 Sicarii. Josephus says he advanced with 30,000 followers from the wilderness to the Mount of Olives. The numerical discrepancy has given rise to various explanations, and even to conjectural emendations of the text. There appears to be no difficulty in understanding each account to be literally correct. He took out of the city with him 4000 ruffians; and after beating about the country, advanced again from the wilderness towards Jerusalem with a multitude amounting to 30,000. He was defeated,

and his rabble dispersed by Felix. Chrysostom compares chap. v. 36.

*τετρακισχιλίους ἄνδρας τῶν σικαρίων.]* ‘Four thousand of the Sicarii.’ Josephus relates that Jerusalem was at this time infested with a sort of robbers called *Sicarii*, who concealing daggers under their garments stabbed and murdered with impunity, in the day-time, in the midst of the city, in crowds and at festivals. Jonathan the high-priest was one of their victims. Joseph. Bell. Jud. II. 13. 3. Origen (ap. Cramer, Caten.) Chrysostom and Theophylact assert that *Sicarii* is another name for the sectaries called *Essenes*, an account which may be reconciled with that of Josephus, if we suppose that their fanaticism led them to consider murder justifiable, like the tribe called *Assassins*, who occupied Syria in the 12th century.

*έξαργαγών εἰς τὴν ἔρημον.]* The warning of our Lord at Matt. xxiv. 26, may have had reference to this event: ‘If they shall say unto you, Behold, he is in the desert, go not forth.’

39 οὐκ ἀσῆμου πόλεως πολίτης.] Eurip. Ion, 8, οὐκ ἀσῆμος Ἑλλήνων πόλις. The answer of the Apostle to the two questions of the Roman captain is such as to shew at once that he could speak Greek with elegance, and that he was entitled to respectful treatment.

*πολίτης*, a word implying the possession of civil rights, is emphatic and appropriate, for Tarsus was a free city, having received its liberty from Mark Antony. Appian. Bell. Civ. v. 7, Ταρσέας ἐλευθέρους ἡφίει καὶ ἀτελεῖς φόρων. It was ‘no mean city,’ for it enjoyed the title of *metropolis* of Cilicia, which together with other privileges was conferred on it by Augustus (Dio Chrys. Orat. xxxiv. p. 415). Strabo, in his interesting account of Tarsus (Lib. xiv. p. 674), says it surpassed even Athens and Alexandria in its zeal for philosophy, differing from those great schools in one respect, that

its students were all natives, and it was not resorted to by foreigners. The natives, however, were not content with a home education, but went abroad to complete their studies, like St Paul (chap. xxii. 3), and often did not return; Rome was full of them: Ταρσέων καὶ Ἀλεξανδρέων ἡ Ῥώμη μεστή ἐστι (Strabo). See Eckhel, Doctr. vet. Num. iii. 73; Cicero, Ad Att. v. 21. Tarsus derived its civilisation and indeed its origin from Greece, having been founded, as its mythology shews, by an Argive colony. (Strabo. ‘*Perseaque Tarsus*,’ Lucan.)

40 ὁ Παῦλος ἐστὼς, κ.τ.λ.] Chrysostom thus comments on this scene: τί τούτου ἵστον τοῦ θεάματος, δυσὶν ἀλύσεσι δεδεμένον ἰδεῖν Παῦλον δημηγοροῦντα; πῶς οὐκ ἐταράχθη; πῶς οὐ συνεχύθη τοσοῦτον δῆμον ἐκπεπολεμωμένον ὄφῳ, τοῦ ἄρχοντος ἐφεστῶτος;

## CHAPTER XXII.

The subject-matter of this speech has been related before, yet assumes here a fresh interest from the manner in which it is adapted to the occasion and to the audience. The Apostle is suspected of disaffection to the Mosaic law. In order to refute this charge, he addresses them in Hebrew, (i. e. Syro-Chaldaic), he dwells on his Jewish education, and on his early zeal for the law; he shews how at his conversion he was guided by Ananias, a man devout according to the law and of good report among the Jews at Damascus, and how he subsequently worshipped in the temple at Jerusalem. So far they listen to him; but he no sooner touches on the promulgation of the Gospel among the heathen, and pronounces the words εἰς ἔθνη, κ.τ.λ. ver. 21, than he is interrupted (as Stephen had been), and his fate would probably have been the same as Stephen's, had

he not been under the protection of the Roman captain. It appears from the cases of both Stephen and Paul, that the ground upon which the repugnance of the Jews to Christianity finally rested, was not the doctrine of the resurrection, for on that they were divided, and St Paul took advantage of their dissension (chap. xxiii.), nor any alleged defect in the Gospel, or in the credentials of its ministers; for the arguments and miracles of the Apostles, at and after Pentecost, appear to have overborne all opposition on these points, and to have gained ‘favour with all the people’ (ii. 47). The objection which made the Jews so obstinate was the same as that which also threatened a division in the Christian community itself (chap. xv.), namely, the call of the Gentiles, and their admission to equal privileges with the descendants of Israel. This, and not the alleged profanation of the temple, in reality raised the people against St Paul, as he himself says at xxvi. 21.

1 *ἀνδρες ἀδελφοί.]* To be joined together; ‘Brethren (i. e. countrymen) and Fathers.’

2 This implies that they would have understood him had he spoken Greek, though they naturally preferred to be addressed in their native tongue.

3 *Τάρσω.]* Note on xxi. 39.

*Γαμαλιὴλ.]* Note on v. 34.

*πόδας.]* The scholars sat on the ground, the teachers on a raised seat. (Lightf.)

4 Compare this narrative with ix. 2—16, and see notes on that chapter.

5 *πρεσβυτέριον.]* The Sanhedrim, as at Luke xxii. 66.

*τοὺς ἀδελφούς.]* i. e. the Jews.

9 Note on ix. 7.

14 *τὸν δίκαιον.]* Note on vii. 52.

16 *βαπτίσαι.]* The middle voice, ‘Cause thyself to be baptised.’ *ἀπελούσασθε,* 1 Cor. vi. 11.

19 The inference from this is, ‘When they find that the great persecutor of Christianity is become its advocate, they will probably be converted themselves.’

20 *τοῦ μάρτυρός σου.*] English Version, ‘thy martyr,’ following Beza; Vulgate and Erasmus, *testis tui*. It is quite possible that the Apostle may have here used the word in its strict and primary sense; for a view of Christ in his glory was vouchsafed to Stephen, and it was by *bearing witness* of that manifestation that he hastened his death (vii. 55, 56). The present meaning of the word *martyr* did however become attached to it at a very early period, and is apparently of apostolic authority; e. g. Rev. xvii. 6, ἐκ τοῦ αἵματος τῶν ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ, and Clemens Rom. (1 Cor. v.) says of Peter, οὗτῳ μαρτυρήσας ἐπορεύθη εἰς τὸν ὄφειλόμενον τόπον τῆς δόξης (*martyr effectus*, Coteler.); and this meaning quickly prevailed, although the martyrs of Lyons, towards the close of the second century, meekly desired to be called only confessors, ὁμόλογοι (Euseb. Hist. v. 2). The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith suffered persecution and death as a proof of their sincerity. For such unflinching constancy the Greek language had, of course, no adequate term. It became necessary for the Christians to provide themselves with one. They could have found none more appropriate than *μάρτυρ*, seeing what was the fate of those whom Christ had appointed to be his *witnesses* (Acts i. 8). *They* almost all suffered; hence *to witness* became a synonym for *to suffer*; while the suffering was, in itself, a kind of testimony.

The word *confessor*, ὁμολογητής, suggested by the Gallic martyrs (*supra*), and perhaps derived from Matt. x. 32, Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοὶ, κ.τ.λ., appears

in the third century as the title of those who endured, and survived, persecution. It is frequently used by Cyprian. At the same period the term *martyr* had become restricted to those who *died* under persecution; Origen in Johān. Tom. v., Κυρίως μόνους μάρτυρας ὠνόμασαν τοὺς τῇ ἐκχύσει τοῦ ἑαυτῶν αἷματος μαρτυρήσαντας τῷ τῆς θεοσεβείας μυστηρίῳ (and see context *ibid.*).

23 ριπτούντων.] ριπτέω expresses repeated action; ‘tossing up their garments,’ to denote impatience. Lucian de Salt. 83, τὸ θέατρον ἀπαν συνεμηήνει, καὶ ἐπήδων, καὶ ἐβόων, καὶ τὰς ἐσθῆτας ἀπερρίπτουν. Ov. Am. III. 2. 74.

25 ὡς δὲ προέτεινεν.] ‘And while he (the centurion) was stretching him out with the thongs,’ which were used to fasten a prisoner in the proper attitude for receiving the lash. So Scaliger, Vulg. and English Version. The English Version here deviates from the *textus receptus*, and follows the reading προέτεινον, ‘as they bound him.’ The reading προέτειναν is followed by the Vulgate (*cum astrinxissent*) and many ancient Versions.

εἰ ἀνθρωπον, κ.τ.λ.] Note on xvi. 37.

28 πολλοῦ κεφαλαίου.] In the reign of Claudius the freedom of the city, (as well as the great offices of state), was commonly sold by Messalina; at first at a high price, afterwards for ‘a broken potsherd.’ η πολιτεία μεγάλων τὸ πρῶτον χρημάτων πραθεῖσα, ἐπειθ' οὐτως ὑπὸ τῆς εὐχερείας επευωνήθη, ὥστε καὶ λογοποιηθῆναι ὅτι καν̄ νάλινά τις σκεύη συντετριμμένα δῷ τινὶ, πολίτης ἔσται. Dio Cass. lxx. p. 676.

29 ἐπιγνούσ.] The Roman captain, like the Praetors at Philippi, (xvi. 38), did not question the assertion of St Paul, being conscious that his own conduct in scourging him was arbitrary and indefensible, and also because it was unlikely that any one would falsely

plead the privilege of a Roman citizen, subjecting himself thereby to a heavy punishment, (Arrian. Epictet. iii. 22). Claudius even put such pretenders to death; Sueton. Claud. 25, ‘Civitatem Romanam usurpantes in campo Esquilino securi percussit.’

---

### CHAPTER XXIII.

1 *πεπολίτευμαι τῷ Θεῷ.]* English Version, ‘I have lived before God.’ Kuinoel explains it, ‘I have lived unto God,’ so as to please him. But on comparing 2 Macc. vi. 1, *τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι*, and 2 Macc. iii. 4, and when we consider that St Paul was accused of disparaging the Mosaic law, we are led to think that the notion of citizenship is not dropped out of the word in this place, and that *πεπολίτευμαι τῷ Θεῷ* is the same as *πεπολίτευμαι τῷ νόμῳ τοῦ Θεοῦ*, as *ζηλωτὴς τοῦ Θεοῦ* at xxii. 3, is the same as *ζηλωτὴς τοῦ νόμου*. The Apostle declares that he has at all times been loyal to the Jewish theocracy, so as to satisfy his own conscience. (Note on xxvi. 9). The boldness of this assertion, together perhaps with the omission of the respectful term *πατέρες* (xxii. 1; vii. 2), provokes the outrage which is described in the next verse.

2 *ὁ ἀρχιερεὺς.]* Ananias, who was made high-priest A.D. 48, had been sent to Rome by Quadratus the Prefect of Syria, to answer the charge of rapine and cruelty, brought against him by the Samaritans: but as he had been honourably acquitted, and had returned to Jerusalem, there appears no reason to doubt that he had resumed his office. See Josephus, Ant. xx. 5—8. Biscoe, p. 48.

*τύπτειν τὸ στόμα.]* Our Lord received the same treatment, John xviii. 22.

*3 τύπτειν σε μέλλει.]* He was put to death by the *Sicarii*, Joseph. Bell. Jud. n. 17. 9.

*τοῖχε κεκονιαμένε.]* Compare *τάφοις κεκονιαμένοις*, Matt. xxiii. 27. Chrysostom remarks that this rebuke of the Apostle is not inconsistent with 1 Cor. iv. 12, ‘Being reviled we bless ; being persecuted we suffer it,’ and says, *παρρήσίας μᾶλλον ἔστι τὰ ρήματα ἡ θυμοῦ*. Augustine says, ‘quod contumeliose visus est dicere, cum ait, “Percutiet te Deus paries dealbate,” minus intelligentibus convicium sonat, intelligentibus vero prophetia est.’ (De sermone Domini in monte, i. 58.) Considering the provocation received, and the expression used by the Apostle, it appears more natural to suppose that he spoke under a feeling of resentment. So Jerome, contr. Pelag. iii.; and Bishop Sanderson, Sermon xiii. More edification may be derived from observing how speedily and gracefully he recovered his equanimity, than from contending, against the plain meaning of words, that he was altogether exempt from human weakness.

*5 οὐκ ἤδειν.]* St Paul might well be ignorant, as he had long been absent from Jerusalem. Thus Chrysostom : *σφόδρα πείθομαι μὴ εἰδέναι αὐτὸν ὅτι ἀρχιερεὺς ἔστι· διὰ μακροῦ μὲν ἐπανελθόντα χρόνου, μὴ συγγινούμενον δὲ συνεχῶς Ἰουδαίοις, ὥρωντα δὲ καὶ ἐκεīνον ἐν τῷ μέσῳ μετὰ πολλῶν καὶ ἐτέρων. οὐκέτι γάρ δῆλος ἦν ὃ ἀρχιερεὺς πολλῶν ὄντων καὶ διαφόρων.*

*6 ἐλπίδος καὶ ἀναστάσεως.]* i. e. hope of the resurrection.

*8 τὰ ἀμφότερα.]* The three terms in the preceding clause may be reduced to two, the resurrection and the existence of spiritual beings. Hom. Od. xv. 78 : *ἀμφότερον, κῦδος τε καὶ ἀγλαΐη, καὶ ὄνειαρ.*

Josephus represents the opinion of his own sect, the Pharisees, to have been, that the souls of all men will

be rewarded or punished in another state of existence, the wicked being kept in prison, the good having permission to return to life: (to this extent only they held an *anastasis*). The Sadducees believed that the soul perished with the body: ἀθάνατόν τε ισχὺν ταῖς ψυχαῖς πίστις αὐτοῖς (*τοῖς Φαρισαίοις*) εἶναι, καὶ ὑπὸ χθονὸς δικαιώσεις τε καὶ τιμᾶς, οἷς ἀρετῆς ἡ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε· καὶ τοῖς μὲν εἰργμὸν ἀτίδιον προστίθεσθαι, τοῖς δὲ φαστώνην τοῦ ἀναβιοῦν. Σαδδουκαῖοι δὲ τὰς ψυχὰς ὁ λύγος συναφανίζει τοῖς σώμασι. (Ant. xviii. 1. 3).

9 εἰ δὲ πτεῦμα, κ.τ.λ.] Words calculated to exasperate the other party. The turn thus given to the matter by the Pharisees may be compared with the way in which Gamaliel breaks up the Sanhedrim, v. 38.

11 Chrysostom: διὰ τί δὲ οὐ πρὶν ἡ ἐμπεσεῖν εἰς τὸν κίνδυνον, ἐφάνη αὐτῷ; ὅτι ἀεὶ ἐν ταῖς θλίψεσι παρακαλεῖ ὁ Θεός. Our trials are often formidable in prospect, and we shrink from them and are overwhelmed with ‘a horrible dread’ of them, and seem not to receive the divine support in its full measure, till we are actually suffering under them. Chrysostom appears to have given especial attention to this chapter; he says (ap. Cramer, Caten.): ἀεὶ μὲν οἱ ἄγιοι θαυμαστοὶ, καὶ πολλῆς γέμουσι χάριτος, μάλιστα δὲ ὅταν διὰ Χριστὸν κινδυνεύωσιν, ὅταν δέσμιοι γίνωνται.

12 Chrysostom: ὃδου νηστεία ἀνδροφονίας μήτηρ· καθάπερ ὁ Ἡρώδης ἀνάγκην τὴν ἀπὸ τοῦ ὄρκου ἐαυτῷ ἐπέθηκεν οὕτω δὴ καὶ οὗτοι (alluding to Mark vi. 23).

ἀναθεμάτισαν ἐαυτούς.] Mark xiv. 71: ἤρξατο ἀναθεματίζειν καὶ ὄμνύναι.

23 δεξιολάβους.] English Version, ‘spearmen,’ following Vulg. *lancearios*. The word does not occur elsewhere, and the explanations of it are only conjectural.

24 Φῆλικα.] Note on xxiv. 1.

25 τύπον.] ‘outline.’ Plat. Rep. iii. p. 413, A.  
ὡς ἐν τύπῳ καὶ μὴ δι’ ἀκριβείας εἰρῆσθαι.

27 ἔξειλόμην αὐτὸν μαθὼν, κ.τ. λ.] Lysias did not make the discovery till after he had rescued the prisoner, and been on the point of scourging him, (xxii. 27—29); but this he conceals from his superior, and takes credit for having saved a Roman citizen out of the hands of the mob.

μέλλοντα ἀναιρεῖσθαι.] English Version, ‘should have been, (i. e. would have been) killed.’

τῷ στρατεύματι.] ‘the soldiery.’

31 Antipatris, formerly Caphar-Saba, rebuilt by Herod the Great, and named by him in honour of his father. St Jerome speaks of it as a ‘semirutum oppidum.’ All trace of it has now disappeared, except the ancient name, which the peasantry still give to the deserted site. (Conybeare and Howson, ii. 278).

35 διακούσομαι.] ‘I will hear thee fully.’

## CHAPTER XXIV.

1 Τερτύλλον.] The provincials being themselves unacquainted with the law of their rulers, employed Roman advocates to plead for them before the tribunals of the magistrates; and the young Romans qualified themselves by this provincial practice for the sharper struggles of the forum at home. Thus Cœlius spent his youth in Africa, ‘in qua provincia cum res erant et possessiones paternæ, tum usus quidam provincialis non sine causa a majoribus huic ætati tributus.’ Cic. pro Cœl. c. 30. The name Tertullus is formed from Tertius, like Catullus from Catius.

ἐνεφάνισαν.] ‘laid an information.’

The ‘Governor’ or Procurator, Antonius Felix, was the brother of that Pallas who was the freedman and favourite of the emperor Claudius. According to Josephus (Ant. xx. 7), he was sent from Rome to succeed Cumanus in the procuratorship of Judæa, Samaria, and Galilee, about A.D. 51. His personal character is described by Tacitus, in the short review which he takes of Jewish affairs, Hist. v. 9 : ‘per omnem sævitiam et libidinem jus regium servili ingenio exercuit ;’ language which agrees with ver. 25 of this chapter, and which is warranted (1) as to the *libidinem*, by his persuading Drusilla to leave her husband and live with him ; (2) as to the *sævitiam*, by his procuring the assassination of the high-priest Jonathan, who had given him good but distasteful advice ; (3) his slavish breeding (*servile ingenium*) appears in this, that he ‘trembled’ under castigation, yet was not corrected, (ver. 25). The Jews complained to Nero of his tyranny, but he was screened by his brother Pallas. He did, however, in some degree justify the encomium which Tertullus passes on his government, by the vigour with which he repressed the robbers who had long infested the country. Joseph. Ant. xx. 8 ; Tac. Ann. xii. 54.

2 *προνοίας.]* ‘*Providentia Cæsaris,*’ *Augusti, &c.* is a common phrase on the coins of the emperors (Eckhel).

3 *ἀποδεχόμεθα.]* He speaks in the name of the parties who employ him.

5 Tertullus brings forward two new charges, (1) of riot, and (2) of sectarianism, in addition to the original one (3) of profanation. These three are repeated xxv. 7, 8. The defence on each head is shortly given in this chapter, (1) v. 12, (2) v. 14, 15, (3) v. 17—19.

*ἄνδρα λοιμόν.]* This use of *λοιμός* is classical, being found in Demosth. contr. Aristog. It is also frequent in the LXX. e.g. 1 Sam. xxv. 25, where the Hebrew

has ‘man of *Belial*.’ Cic. pro Rabir. 1, ‘*pestem ac perditorem patriæ*.’

*aἵρεσις.*] This word originally had not a bad sense, but was a *vox media*, like *secta* in Latin; and such appears to be its use in this book, see chap. v. 17; xxvi. 5. In the Epistles, St Paul uses it in a bad sense, connecting it with *έριθεῖαι* and *διχοστασίαι*, Gal. v. 20: so also the adjective *aἱρετικός*, Tit. iii. 10. See also 1 Cor. xi. 19; 2 Pet. ii. 1. In these passages of the Epistles, however, the word is to be translated rather *sect* than *heresy*, having reference to the schismatical secession, not as in ecclesiastical writers, to the heterodox tenets which occasion the schism: thus Chrysostom and Theodoret, on 1 Cor. xi. 19.

*Ναζωραῖων.]* This name of the Christians, used contemptuously by the Jews, does not occur elsewhere in the New Testament. In the next age it was applied to a sect of Judaizing Christians in Palestine.

10 ἐκ πολλῶν ἐτῶν.] About seven. See Biscoe, p. 31.

11 δυναμένου σου γνῶναι.] ‘It being in thy power to ascertain’: *certior fieri*, Beza. St Paul had passed through Caesarea, where Felix was residing, on his way to Jerusalem, (xxi. 8). The connexion of this with the last verse would have been more plain if *ἄντας* *δὲ καὶ* had preceded *δυναμένου*; the Apostle mentions two grounds of confidence; (1) the long duration of the government of Felix, and his consequent experience; (2) the shortness of his own stay at Jerusalem, and the consequent facility of sifting his conduct during that time.

13 παραστῆσαι.] *ἀποδεῖξαι*, Hesych. used in this sense by Xenophon.

14 τῷ πατρῷ Θεῷ.] By this phrase was meant the tutelary God, the first progenitor, of a particular nation, (as Apollo of the Athenians). It differs

therefore slightly from ὁ Θεὸς τῶν πατέρων ἡμῶν (v. 30), and from τῷ Θεῷ φίλατρεύω ἐκ προγόνων (2 Tim. i. 3), and being a classical phrase, familiar to Felix, is appropriate in this place. The Apostle asserts that according to the Roman law, which allowed all men to worship the gods of their own nation, he is not open to any charge of irreligion.

15 ἦν καὶ αὐτοὶ οὐτοι.] This shews that both parties of the Sanhedrim, the Pharisees as well as the Sadducees, were before Felix, notwithstanding their disagreement in the last chapter. The Apostle appeals to the former party here, to the latter (probably) at ver. 20. Note on xxiii. 8.

16 ἀπρόσκοπος.] Not found in classical Greek; perhaps a translation of the classical Latin word *inoffensus*.

17 προσφοράς.] Offerings for the temple.

19 τινὲς δέ.] If δέ is retained in the text, τινὲς is separated from εὑρον and made a *nominativus pendens*. This reading is followed by the Vulgate, is found in the current modern editions, and is adopted by Scholz. Earlier editions (e. g. the *textus receptus*, Elzevir, 1624) omit the δέ, and connect τινὲς with εὑρον. This reading is followed by the English Version; it yields the easier construction, and the authority of MSS. appears to preponderate in its favour.

20 αὐτοὶ οὐτοι.] Note on ver. 15.

22 ἀκριβέστερον εἰδώς.] ‘Now that he had a more accurate knowledge.’

διαγνώσομαι.] English Version, ‘I will know the uttermost.’ ‘I will decide the matters between you’ represents the preposition more correctly. (Prof. Scholefield’s ‘Hints,’ &c.)

23 τῷ ἑκατοντάρχῃ.] ‘The centurion;’ for one of the two who started with him from Jerusalem had left him at Antipatris. xxiii. 23, 32.

*τηρεῖσθαι...έχειν τε.]* As if it had been *τηρεῖσθαι* μὲν...έχειν δέ: ‘that he should be kept in custody, but have his imprisonment relaxed.’

*έχειν τε ἀνεστιν.]* This does not imply that he was to be released from prison, and kept at the house of a magistrate under that sort of surveillance which was called ‘custodia libera,’ Sallust. Cat. 47; Tac. Ann. vi. 3; but that his imprisonment was to be less rigorous, like that of Agrippa, as described by Josephus, Ant. xviii. 6. 10: *φυλακὴ μὲν γάρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως τῆς εἰς τὴν δίαιταν.*

24 *Δρουσίλλη.]* This Drusilla was the daughter of Herod Agrippa, who killed James and imprisoned Peter. She deserted her former husband, Azizus king of the Emesenes, to marry Felix. Joseph. Ant. xx. 7. 1. ‘Being a Jewess,’ she would be desirous of hearing one who asserted that the Messiah was already come (*τῆς εἰς ΧΡΙΣΤΟΝ πίστεως*); having been guilty of conjugal infidelity, she as well as Felix must have trembled when Paul preached *περὶ ἐγκρατείας*. If the account of Tacitus is correct (Hist. v. 9), a former wife of Felix, granddaughter of Antony and Cleopatra, daughter of Juba king of Mauritania, was also named Drusilla. A third royal marriage of Felix occasioned Suetonius to call him ‘*trium reginarum maritum.*’ (Claud. 28).

25 Note on ver. 1.

*κρίματος.]* The Apostle in preaching to these hardened sinners, spoke of Christ the Judge, not of Christ the Saviour, as he would have done to the penitent or well disposed; for the fears of wicked men must be excited first, and afterwards their hopes. The conduct of Felix in ver. 26, 27, does not allow us to suppose that any lasting impression was produced upon him.

26 *χρήματα δοθῆναι.]* Forbidden by the Roman law: ‘Lex Julia de repetundis præcipit, Ne quis ob

hominem in vincula publica conjiciendum, vincendum, vineirive jubendum, exve vinculis dimittendum; neve quis ob hominem condemnandum absolvendumve.... aliquid acceperit;’ (Digest. xl. 11. 3). Albinus, who succeeded Festus, so much encouraged this kind of bribery, that no malefactors remained in prison except those who did not offer money for their liberation; (Joseph. Bell. Jud. ii. 14. 1). St Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian (*de fuga in Persecutione*) quotes his conduct in this respect, against those who were disposed to purchase escape from persecution; a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles LII. and LXVIII. denouncing the *Libellatici*.

27 *dieras.*] For two years the Apostle was comparatively inactive; a sore trial of his patience, not to be overlooked in our recollection of what he suffered for Christ’s sake. His zeal was thwarted, his hopes of visiting Rome were deferred. So far as depended on him, the progress of the Gospel was *apparently* delayed. He might have been delivered from prison, like Peter. The case is well calculated to reconcile us to those dispensations of God’s providence, by which the labours of his most faithful servants are often suspended or cut short. Several writers have adopted the conjecture that St Luke’s Gospel was composed during this imprisonment of St Paul, and the Acts while he was in custody at Rome—both works, according to ancient tradition, having been written under the superintendence of the Apostle. In the absence of any decisive evidence or authority, the conjecture is rendered in some degree probable by the consideration, that several of the most valuable historical works of ancient and modern times are due to the imprisonment or banishment of their authors.

*χάριτας καταθέσθαι τοῖς Ἰουδαίοις.]* Literally ‘To lay up for himself favours with the Jews,’ i. e. not merely to shew them a favour (as E. V.), but ‘to lay them under obligations to himself,’ so that they might be less disposed to press their complaints against him at Rome. For the phrase *χάριτα καταθέσθαι*, see Herod. vi. 41; and 1 Macc. x. 23, *φιλίαν καταθέσθαι τοῖς Ἰουδαίοις*. Felix however did not succeed in conciliating the Jews: Josephus says (Ant. xx. 8. 9): Πορκίου δὲ Φήστου διαδόχου Φήλικι πεμφθέντος ὑπὸ Νέρωνος, οἱ πρωτεύοντες τῶν κατὰ τὴν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαίνοντι, Φήλικος κατηγοροῦντες· καὶ πάντως ἀν ἐδεδώκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τάδελφῷ Πάλλαντι παρακαλέσαντι συνεχώρησε, μάλιστα δῆ τότε διὰ τιμῆς ἔχων ἐκεῖνον.

These events cannot have taken place, as it would seem, later than A.D. 55, in which year Pallas was removed from power; unless with Bp. Pearson we suppose that Pallas was afterwards reinstated in the favour of Nero, (Pearson, *Annales Paulini*, quoting Tac. Ann. xiii. 2, 14, 23; xiv. 65). It is not easy to adjust the chronology of this period; but no question of interest appears to be involved in it. See Introduction, § ix.; Browne's *Ordo Saecorum*, p. 110, &c.; Clinton, *Fasti Romani*, sub ann. 52, 55.

*δεδεμένον.]* i. e. a prisoner, in the same sort of custody, probably, in which he had been for two years; see v. 23.

## CHAPTER XXV.

1 ἐπαρχίᾳ.] ‘Province.’ Judea was not a Roman province in the strict sense of the word, but was included in the province of Syria, the administration of which was in the hands of the emperor, not of the senate; the governor of the province therefore was called *Legatus Cæsarialis*, and the governor of the district (e. g. Pontius Pilate, Felix, Festus) was a *Procurator Cæsarialis* (*ἐπίτροπος*) representing the *Legatus*, and invested with his authority.

4 τηρεῖσθαι.] English Version, ‘that Paul should be kept;’ and so Wiclif, though this is not countenanced by the Vulg. *respondit servari Paulum*. The answer of Festus is to the effect that the prisoner is in custody at Cæsarea, that he himself is going thither shortly, and that the accusers must follow, if they mean to press their charge.

5 οἱ δυνατοὶ ἐν ὑμῖν.] English Version, following Erasmus and Beza, ‘Let them which among you are able,’ scil. ‘to go down;’ rather, ‘those who are the chief men among you,’ i. e. the chief priests and elders. Vulg. *potentes*. Thuc. I. 89. Joseph. Bell. Jud. II. 14, οἱ δυνατοὶ τῶν Ιουδαίων.

8 Note on xxiv. 5.

9 Festus, on entering the province, is as anxious to conciliate the Jews as Felix had been on quitting it (xxiv. 27); and his vacillation would probably have ended in conduct like that of Pontius Pilate, had not Paul, by appealing to Cæsar, given him an opportunity of shifting the responsibility from himself.

10 ἔστως εἰμι.] ‘I am already standing before a Roman tribunal; why then should I be removed to Jerusalem, where the Jews will have me in their power? I have done them no wrong, as thou thyself perceivest

(by the failure of their accusation) only too well. If I have wronged them, put me to death thyself, as thou hast power to do; but if not, no man can deliver me up to them, and no man shall; for I appeal unto Cæsar.' This appears to be the connexion.

11 Appeal to the supreme power of the state was the ancient privilege of Roman citizens in cases of life and death, first established by the Valerian law, A.U.C. 254, and preserved under the Emperors; thus Pliny (Epist. x. 97), respecting the Christians in Bithynia, 'fuerunt alii similis amentiae; quos quia cives Romani erant, adnotavi in urbem remittendos.'

12 *τοῦ συμβουλίου.*] The governor's council, called his *consiliarii*, *φίλοι τοῦ ἡγέμονος*, or *πάρεδροι*. (Sueton. Tib. 33; Dio Cass. p. 505, E.; Josephus, Bell. Jud. ii. 16).

13 Agrippa and Bernice, son and daughter of Herod Agrippa; Drusilla was their sister (xxiv. 24). On the death of his father (xii. 23), Agrippa was considered by Claudius too young to succeed to the kingdom of Judæa, and that country was reduced again (and finally) to the form of a province under Fadus. Agrippa succeeded his great uncle Philip in the tetrarchy of Batanaea, &c. He is styled king by courtesy here and ap. Joseph. Ant. xx. 9. 1. See Ant. xx. 7. 1. Visiting Rome with Bernice, he incurred a suspicion which is noticed by Juvenal (vi. 158), and to disprove which she was married to Polemon, king of Cilicia (Joseph. Ant. xx. 7. 3). The emperor Titus loved her, and 'ab urbe dimisit invitum invitam.' Suet. Tit. 7.

*διαγενομένων.*] used in this sense by the orators Isaeus and Demades.

14 *ἀνέθετο.*] 'referred, communicated.' Gal. ii. 2. This sense of the word occurs only in the later Greek; 2 Macc. iii. 9, *ἀνέθετο περὶ τοῦ γεγονότος ἐμφανισμοῦ*.

15 *ἀρχιερεῖς.*] Note on iv. 6.

16 *eis ἀπώλειαν.*] These words are not found in the best MSS., and appear to be a gloss upon *χαρίζεσθαι*, which means here, as at ver. 11, ‘to give up,’ i.e. for destruction.

*τόπον ἀπολογίας.*] ‘Opportunity of making his defence,’ as at Heb. xii. 17, *μετανοίας τόπον*. This use of *τόπος* belongs to the later Greek. Polyb. i. 88, *τόπον ἐλέους*. Cic. Orator. xlvi. ‘quem habebant instituendi aut docendi locum?’ At Rom. xii. 19, *τόπος* corresponds to *spatium*, *δότε τόπον τῇ ὄργῃ*. Liv. viii. 32, ‘orabant ut iræ suæ spatium daret.’

*ῶν ὑπενόουν ἐγώ.*] e. g. sedition or robbery.

19 *δεισιδαιμονίας.*] This word cannot here be used in a bad sense, as it is not likely that Festus would disparage the Jewish religion before Agrippa who professed it. Note on xvii. 22.

21 *ἐπικαλεσαμένου τηρηθῆναι.*] ‘Making appeal so as to be kept,’ i.e. making appeal, and demanding to be kept.

*τοῦ Σεβαστοῦ.*] The title *Augustus*, originally conferred by the senate on Octavius, and retained by Tiberius, though not without some scruples, as a *nomen hereditarium* (Sueton. Tib. 26), was assumed by the later emperors, even though not connected either by blood or by adoption with the family of the Cæsars. (Eckhel, Vol. VIII.)

23 *φαντασίας.*] Pomp, display. The word is used in this sense by the later Greek writers, as Polybius. Vulg. *cum multa ambitione.*

26 *τῷ κυρίῳ.*] i. e. Nero. Augustus and Tiberius rejected the title of *Dominus*. Thus Tertullian, Apol. xxxiv. ‘Augustus imperii formator ne dominum quidem dici se volebat;’ and Sueton. Aug. 53, ‘Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;’ and Tiber. 27, ‘Dominus appellatus a

quodam denuntiavit ne se amplius contumelias causa nominaret.' Caligula accepted the title, according to Victor ap. Eckhel, viii. 364. Herod Agrippa had applied it to Claudius (Philo ap. Spanheim, Numism. ii. 482); but it was not a recognised title of any emperor before Domitian. Suet. Domit. 13; Martial; 'Edictum Domini Deique nostri.'

## CHAPTER XXVI.

THIS speech of St Paul is not a mere repetition of that which he had before delivered, chap. xxii. His subject-matter is the same, but his mode of handling it is adapted to the change of occasion and audience. He then addressed the infuriated populace, and made his defence against the charges with which he was hotly pressed, of profaning the temple, and apostatising from the Mosaic law. (See introductory note to chap. xxii.). He now passes by these accusations, and addressing himself to a more intelligent and dispassionate hearer, he takes the highest ground, and holds himself up as the Apostle and messenger of God. With this view therefore he paints in more striking colours the awful scene of his conversion, and repeats more minutely that heavenly call which it was impossible for him to disobey (ver. 19), and in obeying which, though he incurred the displeasure of his countrymen (ver. 21), he continued to receive the Divine support (ver. 22). Thus his object is not to defend himself, but to overawe and convince his hearer.

3 γνώστην ὅντα σε.] The English Version, following Beza (who inserts *eiδως* in the text), represents the sense, but not the construction, which is an

accusative absolute, as Vulg. *te sciente*. Agrippa may have been specially instructed in these matters, as his father was both zealous in defending the law and strict in observing it. (Note on xii. 1). Moreover, this Agrippa had obtained from Claudius the control of the temple and sacred treasure, and the power of appointing the high priests, ἔξουσιαν τοῦ νεώ καὶ τῶν ιερῶν χρημάτων, καὶ τὴν τῶν ἀρχιερέων χειροτονίαν, Joseph. Ant. xx. 1. 3. Biscoe, p. 36.

4, 5 ἐκ νεότητος...ἀπ' ἀρχῆς...ἀνωθεν.] Variations of the same idea. Luke i. 3, οἱ ἀπ' ἀρχῆς αὐτόπται...παρηκολουθηκότι ἀνωθεν.

5 ἀκριβεστάτην.] ‘Most exact.’ Chap. xxii. 3. κατὰ ἀκριβειαν τοῦ πατρόφου νόμου. Josephus says of the sect of the Pharisees, that it was more religious than the others, and more exact in the interpretation of the laws, εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι. (Bell. Jud. i. 5. 2.) Beza, *exquisitissimam*. Vulg. *certissimam*.

6 ἐπαγγελίας.] i.e. the promise of the Messiah, as at xiii. 32, and xxviii. 20. Chrysostom and some others make it the promise of the resurrection; but it could not be said that the Jews in general (*τὸ δωδεκάφυλον*) were looking forward to that.

τὸ δωδεκάφυλον.] This word, comprehending not only the Jews of Judæa, but all the twelve tribes scattered abroad, is not found elsewhere.

7, 8 περὶ ἣς ἐλπίδος, κ.τ.λ.] ‘I am accused of believing in the accomplishment of that hope, and of appealing to the resurrection of Jesus as a proof that he is the promised Messiah; and why do you disbelieve his resurrection as if it were impossible for God to raise the dead? There was however a time when I also thought that I ought to do much in opposition,’ &c. This appears to be the connexion.

9 ἔδοξα ἐμαυτῷ, κ.τ.λ.] Having been a persecu-

tor of the Gospel, he obtained mercy because he ‘did it in ignorance.’ 1 Tim. i. 13, ἡλεήθην δτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ. Yet his ignorance was culpable, like that of the Jews in crucifying our Lord, who ‘knew not what they did,’ (Note on iii. 17); for his ignorance, like theirs, ‘was either *vincible*, or *voluntary*, or both; *vincible*, because there was evidence which ought to have convinced him of the truth of Christianity if he enquired into it; or *voluntary*, because when he had the opportunity of making that enquiry, he would not make it. His ignorance therefore was sinful, and yet his persecution of the Church was rendered less sinful by that ignorance.’ Bishop Blomfield, Lectures on the Acts, p. 346, (referring to Bishop Sanderson, Sermons, p. 280; and Jeremy Taylor, Ductor Dubit. p. 801).

10 *κατήνεγκα ψῆφον.*] Vulg. *detuli sententiam.* Hence, ‘I brought (or I gave) the sentence,’ in the English Versions prior to the Authorised; which renders it, ‘I gave my voice (i. e. vote) against them,’ taking *κατήνεγκα ψῆφον* for *κατεψηφισάμην*. This appears to be correct, though the phrase is not found elsewhere. Beza, *tuli suffragium.*

11 *ηνάγκαζον.*] The imperfect tense merely expresses the attempt, and does not shew that he succeeded. (So the present tense at Gal. vi. 12, ἀναγκάζονται περιτέμνεσθαι, ‘would fain compel you’). Compare the account of Pliny to Trajan, Epist. x. 97: ‘Propositus est libellus sine auctore, multorum nomina continens; qui negarent se esse Christianos aut fuisse, quum praeunte me Deos appellarent et imagini tuae (quam propter hoc jusseram cum simulacris numinum adferri) thure ac vino supplicarent, praeterea maledicenter Christo; quorum nihil cogi posse dicuntur qui sunt revera Christiani. Ergo dimittendos putavi.’

12, &c. Notes on chap. ix.

14 *πρὸς κέντρα λακτίζειν.*] To kick as an ox

against the goad, and so receive a deeper wound. This proverb is used in Greek by Pindar, Æschylus, Euripides, &c.; imitated in Latin by Plautus and Terence. In Euripides, Bacch. 791, it is applied as it is here: θυμούμενος πρὸς κέντρα λακτίζοιτε, θυητὸς ὡν θεῶ. Pindar, Pyth. II. 173, ποτὶ κέντρον δέ τοι λακτιζέμεν τελέθει ὄλισθηρος οἶμος. Æsch. Prom. 323; Agam. 1633; Plaut. Truc. IV. 2. 59; Ter. Phorm. I. 2. 27, 'Nam quæ inscitia est, Advorsum stimulum cales.' The Hebrew proverb actually used by our Lord does not appear to be extant. The idea is altogether different in Deut. xxxii. 15, (quoted by Lightfoot), 'Jeshurun waxed fat, and kicked.' The Apostle translated the original phrase by one which without doubt is identical in substance, though it may perhaps have borne no resemblance in form.

17 ἔξαιρούμενος.] English Version, 'delivering thee;' Vulg. eripiens; Hesych. ῥύομενος; in which sense the aorist ἔξειλόμην is used vii. 34, xii. 11, xxiii. 27; but the sense required here is 'choosing thee;' as he is called σκεῦος ἐκλογῆς ix. 15. (Kuinoel.) God had before 'made choice' from among the Jews of Peter for the same purpose, (xv. 7). Paul is here said to be chosen out from among Gentiles as well as Jews, being a native of Cilicia, and a citizen of Rome.

*eis oūs.*] i. e. to both the Jewish people and the Gentiles, not the Gentiles only.

18 τοῦ ἐπιστρέψαι.] 'That they should turn,' as at ver. 20, iii. 19.

*πίστει τῇ eis ἐμέ.*] This is joined by the English Version with ηγιασμένοις, in which case we should expect τῇ πίστει—*alii aliter*. The position of this final clause, the sense, the diversity of opinions, lead to the same conclusion, that these words are not meant to apply to any one particular member of the sentence, but to override the whole, so as to express the grand

instrument by which every thing is to be effected. This would be rendered clear in the utterance by a pause after ἡγιασμένοις.

20 ἀξία τῆς μετανοίας.] ‘Consistent with their change of heart.’ English Version, ‘works meet for repentance,’ which appears to be an inaccurate translation of Beza’s *convenientia recipiscentia*. Vulg. *digna pénitentia opera*; *digna mutato animo*, would have been more clear. So καρπούς ἀξίους τῆς μετανοίας, Matt. iii. 8.

22 ἐπικουρίας οὐν τυχών.] ‘Having however received succour;’ not as English version, *having therefore obtained help.* ἐπικουρία, not merely help, but succour as against an enemy, βοήθεια.

ἔστηκα.] i. e. ‘I maintain my ground.’ By God’s help he had been enabled ‘to withstand in the evil day, and having overcome all, *to stand*;’ Ephes. vi. 13.

23 παθητός.] ‘That Christ should suffer;’ i. e. in the sense of *παθεῖν* at i. 3, (where see note) and in the creed. The English Version here rightly follows Beza, *Christum fuisse passurum*. Vulg. *passibilis*, ‘capable of suffering,’ which would be the classical sense of *παθητός*; but, as Beza observes, the Jews did not deny that the Messiah would be subject to the common sufferings of humanity, and consequently to death itself, (‘quod patibilem naturam habet, immortale non est,’ Cic. de Nat. Deor. iii. 12). See Lyall, *Propædia Prophetica*, p. 105, 113, (ed. 1840), who shews this by quotations from the Jewish Targums. What they refused to believe was, that he must needs undergo a shameful and *violent* death, τὸν Χριστὸν ἔδει ΠΑΘΕΙΝ. Justin Martyr uses the phrase *παθητὸς ὁ Χριστὸς*, Dial. cum Tryph.

πρῶτος ἐξ ἀναστάσεως.] English Version, ‘that he should be the first who should rise from the dead, and should shew,’ as if it were *πρῶτος ἀναστάς*. Perhaps it may be rendered more literally, but with nearly the

same meaning, thus, ‘that he being the first in the general resurrection of the dead,’ &c., i.e. the first-fruits of it, as he is called ἀρχὴ, πρωτότοκος ἐκ νεκρῶν, Col. i. 18, and ἀπαρχὴ, 1 Cor. xv. 23. Ecumenius rightly says, πρῶτος γάρ οὗτος ἀνέστη, καὶ οὐκέτι ἀποθνήσκει, οἱ γὰρ ἀναστάντες δί αὐτοῦ, ἡ τῶν μαθητῶν, ἡ διὰ τῶν προφητῶν, πάλιν ἀπέθανον, ἕως τῆς καθόλου ἀναστάσεως μένοντες.

It is said by Winer, Gramm. § 30. 2, that ἀνάστασις νεκρῶν in the New Testament does not mean the same as ἀνάστασις ἐκ νεκρῶν, the former being the general resurrection, the latter the rising (especially that of Christ) *from* the dead. It may be doubted whether this distinction is *always* observed; Rom. i. 4, ἐξ ἀναστάσεως νεκρῶν applies to Christ; and Acts iv. 2, τὴν ἀνάστασιν τὴν ἐκ νεκρῶν is more appropriately understood of the general resurrection. See also Luke xx. 35; Mark xii. 25.

*φῶς.]* Luke ii. 32; Ps. cxviii. 27.

24 Festus was probably not so well acquainted as his predecessor (xxiv. 10) with the character and customs of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad; the convenient hypothesis, that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions, (ver. 22, 23).

25 ἀληθείας ρήματα.] i. e. ρήματα ἀληθῆ. Like ὁ Θεὸς τῆς δόξης, vii. 2. σκεῦος ἐκλογῆς, ‘a chosen vessel,’ ix. 15. αἵτια θανάτου, ‘a deadly or capital charge,’ xiii. 28. The use of the personal pronoun for

the possessive, as *τὸ στόμα μον* (xi. 8), is also according to the Hebrew idiom. It may be of use to add a few examples of this Hebraism from the Epistles. Such are Rom. i. 4, *πνεῦμα ἀγιωσύνης* (*πνεῦμα ἄγιον*): Eph. iii. 11, *κατὰ πρόθεσιν τῶν αἰώνων*, (the eternal purpose): iv. 22, *τὰς ἐπιθυμίας τῆς ἀπάτης* (deceitful lusts): vi. 12, *τὰ πνευματικὰ τῆς πονηρίας* (wicked spirits): Phil. iii. 21, *τὸ σῶμα τῆς ταπεινώσεως*, (*τὸ ταπεινὸν σῶμα*): Col. i. 13, *τοῦ νιοῦ τῆς ἀγάπης*, (*τοῦ ἀγαπήτου νιοῦ*): Heb. i. 3, *τῷ ρήματι τῆς δυνάμεως*, (powerful word): ib. 8, *ῥάβδος εὐθύτητος*, (a straight sceptre): iii. 1, *τὸν ἀπόστολον τῆς ὁμολογίας*, (i. e. ὁμολογούμενον): ib. 12, *καρδία πονηρὰ ἀπιστίας*, (i. e. ἀπιστος): vi. 1, *τὸν τῆς ἀρχῆς λόγον*, (the elementary doctrine): ix. 5, *χερουβὶμ δόξης*, (the glorious cherubim): James i. 23, *τὸ πρόσωπον τῆς γενέσεως*, (his natural face): ib. 25, *οὐκ ἀκροατὴς ἐπιλησμονῆς, ἀλλὰ ποιητὴς ἔργου*, (not a forgetful hearer, but an effective doer): 2 Pet. ii. 1, *αιρέσεις ἀπωλείας*, (damnable heresies).

25 ἀποφθέγγομαι.] Not simply *loquor* (Vulg.), but *eloquor* (Beza), ‘I am speaking plainly.’

28 ἐν ὅλιγῳ.] English Version, ‘almost;’ following Beza, *propemodum*. Vulg. *in modico suades*; Erasm. *Modica ex parte persuades*, and so the early English Versions, ‘in a little.’ No clear instance is adduced of ἐν ὅλιγῳ in the sense of *almost, within a little*, for *παρ’ ὅλιγον*, *ὅλιγου* δεῖ: in Plat. Apol. vii. it appears to be for ἐν ὅλιγῳ *χρόνῳ*; in Xen. Hist. iv. 4. 12, for ἐν ὅλιγῳ *χώρῳ*; in Ephes. iii. 3, for ἐν ὅλιγῳ λόγῳ—*προέγραψα ἐν ὅλιγῳ*, (English Version, ‘in few words’). Chrysostom considers that Agrippa used the phrase in one sense, and Paul took it in another: *οὐκ ἐνόησεν ὁ Παῦλος τί ἔστιν ἐν ὅλιγῳ ἀλλ’ ἐνόμισεν ὅτι ἐξ ὅλιγου*, (*ex modico*, Benedict. Transl.) Οecumenius supposes that Paul meant ἐν ὅλιγῳ λόγῳ, though Agrippa may have intended *παρ’ ὅλιγον*, *μικροῦ δέοντος*. Erasmus

justly says, ‘haud erat proclive hunc locum commode vertere.’ On the whole, regard being had to the emphatic position of *ἐν ὀλίγῳ*, and the use of the present *πείθεις* (*suades*, not *persuades*), it seems probable that Agrippa spoke ironically, ‘Thou wouldest make me a Christian off-hand, with little persuasion’ (*ἐν ὀλίγῳ λόγῳ*), while St Paul took the phrase in another sense, ‘I would that both in a little measure and in much’ (*ἐν ὀλίγῳ μέρει*).

*Χριστιανόν.] Note on xi. 26.*

---

## CHAPTER XXVII.

It may be safely asserted, that no historical description of a long voyage and shipwreck has come down to us from ancient times, so circumstantial, accurate, and natural in its details as that which is contained in this remarkable chapter. The *transactions* of the narrative require our close attention; and the *style* is not less deserving of careful notice, inasmuch as it shews a great familiarity not only with the technical terms in use among the Greek sailors, but with the metaphorical and poetical language peculiar to a sea-faring life.

In the notes on this chapter frequent reference is made to the valuable work of Mr Smith of Jordanhill, ‘On the Voyage and Shipwreck of St Paul.’ (See Preface to 2nd edition).

*Ι ἐκρίθη τοῦ ἀποπλεῖν.] Note on iii. 12, πεποιηκόσι τοῦ περιπατεῖν.*

*σεβαστῆς.]* Josephus states that the Roman garrison at Cæsarea in the time of *Felix* was chiefly composed of soldiers who were natives of Syria; but he mentions the *Augustan cohort* (*σεβαστῆς*) which was

stationed there at the same time, and which appears to have consisted of Roman soldiers, (Bell. Jud. II. 13. 7, and II. 12. 5). This proof of St Luke's exactness is noticed by Bishop Marsh, Lect. on Authenticity of New Testament, IV. p. 79. The honour of bearing the title *Augusta* was also conferred on several of the legions.

*Ἀριστάρχου.]* E. V. ‘One Aristarchus,’ as if he had not been mentioned before: but see chap. xix. 29; xx. 4. He is mentioned by St Paul as one of his σύνεργοι, with Demas and Luke, Philem. 24, and as *him συναγχημέλωτος*, Col. iv. 10.

*ἢ φίλαινθρώπως, κ.τ.λ.]* Note on x. 2.

*τοὺς φίλους.]* Probably Christian brethren, as the Gospel had been preached in Phœnicia (xi. 19), and we read of brethren at Tyre (xxi. 3). (Alford.)

*εἰ πεπλεύσαμεν.]* ‘Sailed under the lee of Cyprus.’ The direct course from Sidon to the *τοὺς κατ’ Ἀσίαν τόπους* (ver. 2) lay south of Cyprus (see chap. xxi. 3); but the winds being contrary, i. e. from the W. or N.W., they went on the North side of that island. This agrees with what is said in the next verse, that they traversed the sea off Cilicia and Pamphylia. (Smith).

Myra, in Lycia, became afterwards an important metropolitan see, of which St Nicolas is said to have been archbishop in the 4th century.

*εἰ πλοῖον Ἀλεξανδρῖνον.]* Supposed to have been a corn-ship, from the mention of *τὸν σῖτον* at ver. 38. This is not certain, as the vessel was lightened of its lading in the first instance, ver. 18, and *τὸν σῖτον* may mean the ship’s provisions. ‘Myra lies due North of Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not therefore out of her course at Myra, even if she had no call to touch there for the purposes of commerce.’ (Smith).

*7 μόλις γενόμενοι κατά.]* ‘Being with difficulty

come over against,' better than 'scarce,' E. V. Cnidus was only 130 miles from Myra.

*μη̄ προσεῶντος ημᾶς.]* The preposition may perhaps be expressed thus, 'Not suffering us to put in' (to Cnidus). Cnidus had an excellent harbour, in which they would probably have wintered, had they been able to make it. But as they could not put in there, their only course was to run under the lee of Crete, *κατὰ Σαλμόνην*, in the direction of Salmone, which is the Eastern extremity of the island. (Smith).

*8 μόλις παραλεγόμενοι αὐτήν.]* 'Coasting the island slowly,' i. e. on its South side, where they were sheltered from the N.W. winds, till they came to the point where the coast suddenly trends to the North. Beyond that point they could not advance, and so they put into the nearest harbour, Fair Havens, a little E. of Cape Matala. (Smith).

*9 τοῦ πλοού.]* Not 'sailing,' but 'the voyage,' viz. to Rome. Sailing was not unsafe so early as this; but to undertake so long a voyage, was. (Alford). Navigation was suspended from the 9th of November till the 8th of March, according to Vegetius ap. Smith, p. 45. In more ancient times it was not considered safe to be at sea after the heliacal setting of the Pleiades (20th October), Hesiod. Op. et Di. 619 :

Εὗτ' ἀν Πληγάδες σθένος δύμβριμον 'Ωρίωνος  
Φεύγουσαι πίπτωσιν ἐς ἡεροειδέα πόντον,  
Δὴ τότε παντοίων ἀνέμων θύνουσιν ἀῆτας·  
Καὶ τότε μηκέτι νῆσος ἔχειν ἐπὶ οἰνοπι πόντῳ,  
Γῆν δὲ ἐργάζεσθαι μεμυημένος, ὃς σε κελεύω.

*τὴν νηστείαν.]* i. e. the great Jewish fast which took place on the day of expiation in the month Tisri, corresponding to the beginning of October. Philo, Vit. Mos. II. p. 657, C. τίς δὲ τὴν λεγομένην νηστείαν οὐ τέθηπε καὶ προσκυνεῖ, καὶ μάλιστα δι' ἔτους ἀγομένην τῆς ἱερουηνίας αὐστηρότερον καὶ σεμιώτερον τρόπον;

10 ὑβρεως καιὶ ζημίας.] ‘Injury and loss.’

ψυχῶν.] The lives were in danger, though none perished. St Paul’s prophetic knowledge is general, and does not extend to particulars; as at xx. 25.

11 κυβερνήτῃ.] ‘Steersman.’ English Version, ‘Master;’ (the early versions, ‘Governor,’ from Vulg. *Gubernatori*).

ναυκλήρῳ.] ‘Owner.’

12 φοίνικα.] About 40 miles W. of Fair Havens. The name was probably derived from the palm-trees, which are said by Theophrastus and Pliny to be indigenous in Crete (Conybeare and Howson). Phoenix is supposed to be the modern Lutro. In that case we must (with Mr Smith) translate βλέποντα κατὰ λίθα καὶ κατὰ χώρουν, ‘looking down the S.W. and N.W. winds,’ i. e. in the direction in which they blow: for Lutro is open to the East. Mr Smith illustrates the meaning thus given to κατὰ by Herod. iv. 110: ἐφέροντο κατὰ κῦμα καὶ ἄνεμον: Arrian, Periplus Eux.: ἀφνω νεφελὴ ἐπανιστᾶσα ἐξερράγη κατ’ εὐρον. Compare Soph. OEd. T. 468: ταῦτα μὲν ῥεῖτα κατ’ οὐρον.

These passages, however, are not quite conclusive as to the meaning of the phrase, βλέποντα κατὰ λίθα; and it may be allowable to conjecture that the ancient Phoenix is the modern Phineka, which is laid down by Capt. Spratt in a recent chart (see Conybeare and Howson, ii. 332) as a harbour adjacent to Lutro, but open to the West. In this case βλέποντα κατὰ will have the meaning commonly given it, ‘looking towards.’

13 ὑποπνεύσαντος Νότου.] ‘Upon the South wind springing up.’ The force of the aorist is overlooked in the English Version.

ἀσσον παρελέγοντο τὴν Κρήτην.] ‘They sailed close by Crete.’ Vulg. *cum sustulissent de Asson*, as if it were ἄραντες ἀπὸ ‘Asson.

14 αὐτῆς.] i. e. τῆς Κρήτης; not the vessel, for

that is called *πλοῖον*, not *ναῦς*. ἐβαλε κατ' αὐτῆς cannot mean ‘blew in the direction of Crete,’ for then it would have stranded them on the Cretan coast, instead of driving them out to sea, but ‘blew down (from) Crete,’ i. e. down from the highlands forming the coast; like βῆ δὲ κατ' Οὐλύμπου καρήνων—κατ' Ἰδαίων ὄρέων—κατὰ πέτρης. (Alford).

*Εὐροκλύδων.]* This word does not occur elsewhere. *Εύρακύλων*, the North-east wind, is the reading of two MSS., A. and B., and is countenanced by the Vulg. *Euroaquilo*. Mr Alford conjectures that *Εύρακύλων*, the true name of the wind, having a Latin termination, was corrupted by the Greek sailors into *Εὐροκλύδων*. Mr Smith shews that the direction of the wind must have been about E.N.E., and that it continued to blow from this point till they reached Malta.

15 ἀντοφθαλμεῖν.] To bear up into, or face the wind. This expressive phrase may have arisen from the custom of painting an eye on each side of the prow. Eustathius on Il. xiv. 717: *πτυχὴ δέ ἐστιν, ὅπου οἱ τε ὄφθαλμοὶ ζωγραφοῦνται, καὶ τὸ τῆς νεώς ὄνομα ἐπιγράφεται*. Becker's Charicles, II. p. 64. The word occurs in Polybius, *ἀντοφθαλμεῖν τοῖς πολεμίοις*.

*ἐπιδόντες.]* ‘Yielding to the wind.’ Plutarch de fortun. Rom. p. 518: *τόλμα καὶ δέδιθι μηθὲν, ἀλλὰ ἐπιδίδοντι τῇ τύχῃ τὰ ιστία καὶ δέχοντι τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην.*

*ἐφερόμεθα.]* ‘We were driven along,’ ‘forced to scud.’ Hom. Od. v. 343: *σχεδίην ἀνέμοισι φέρεσθαι Κάλλιπε.*

16 Κλαύδην.] About thirty miles from Fair Havens.

*σκάφης.]* The boat was towed behind, as in the instance ap. Cic. de Invent. 51: ‘funiculo qui a puppi religatus scapham annexam trahebat.’ Mr Smith says

(p. 64), ‘Upon reaching Clauda, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat, by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go (to Phœnix) short. In running down upon Clauda it could not be done, on account of the ship’s way through the water...St Luke tells us that they had much difficulty in securing the boat. He does not say why; but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale sprung up, and could scarcely fail to be filled with water.’

*Βοηθείας.]* ‘Extraordinary helps,’ the *ὑποζώματα* being only resorted to in case of danger. The vessel had doubtless been strained and injured in the gale.

17 The *ὑποζώματα* of a vessel were, till lately, supposed to have been planks of wood, applied either within or without the keel, to brace the sides when they were in danger of being strained by a heavy sea. It appears however to be established by Schneider on Vitruv. x. 15. 6, that they were not planks, but ropes, in Latin called *mitræ*, which were passed vertically round the hull, at the middle of the ship. To this practice allusion is made by Plato, Rep. x. p. 616, C, *εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριηρῶν*, and Hor. Od. i. 14. 6: ‘*Sine funibus vix durare carinæ possint imperiosius æquor.*’ (See Götler, Thuc. i. 29; Mr Smith, p. 175, by whom the notion of Böckh, that the *ὑποζώματα* were passed horizontally round the ship from stem to stern, is satisfactorily refuted.) The English Version, ‘under-girding,’ (Vulg. *accingentes*), is therefore correct. The practice of under-girding a ship, or *frapping* it, as it is technically called, is still occasionally resorted to.

(Smith, p. 66). It consists in passing four or five turns of a large rope round the hull or frame of a ship, to support her in a storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea (Falconer's Marine Dict.).

*τὴν Σύρτιν.]* English Version, 'the quicksands.' The word was sometimes used in that general sense; but with the article it must be restricted (at least here) to the place properly so called, the *Syrtis Major* on the coast of Africa, a gulf dangerous from its shoals, lying south-west of Crete.

*μὴ ἐκπέσωσι.]* 'Lest they should be cast ashore.' English Version, 'fall into,' following Vulg. *incidenterent*, which would require *εἰσπέσωσι*. *ἐκπίπτειν* is used either of the crew or the ship, Herod. viii. 13: *φερόμενοι τῷ πνεύματι καὶ οὐκ εἰδότες τῇ ἑφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας.* Xen. Anab. vii. 5. 12. *τῶν νηῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι,* (are stranded).

*χαλάσαντες τὸ σκεῦος.]* English Version, 'strake sail.' Vulg. *summisso vase.* The word *σκεῦος*, applicable to any utensil of a ship, being used here with the article, might seem to denote the largest and most conspicuous of all, the mast; and so it is generally understood, 'having lowered the mast.' The masts of the ancient ships might be lowered and raised, like those of our river-vessels. But as Mr Smith observes, if the crew had taken down the mast, and thus entirely struck sail, they would have deprived themselves of the only means of keeping the ship steady, and of bringing her head to the wind. They must have drifted to the Syrtis which they were so anxious to avoid. Some sail was absolutely necessary. Mr Smith supposes that *τὸ σκεῦος* means the great yard; they lowered the great yard and its sail, and hoisted a small storm-sail instead.

*οὐτως ἐφέροντο.]* ‘In this condition they scudded.’  
*οὐτως*, i. e. ‘not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which the Syrtis could be avoided.’ (Smith).

18 *ἐκβυλὴν ἐποιοῦντο.]* ‘Lightened the ship,’ i. e. of the cargo. Jonah i. 5. Æsch. Theb. 777. *πρόπρυμνον ἐκβολάν.*

19 *τὴν σκευήν.]* ‘The tackling.’

20 *μήτε δὲ ἡλίου, κ. τ. λ.]* So that they could not observe the direction of their course.

*λοιπὸν, κ. τ. λ.]* First the cargo was thrown overboard, then the tackling, and now (*λοιπὸν*) every hope of safety began to be stript off. *λοιπὸν* (Vulg. *jam*,) as Plat. Prot. p. 521, C, *λοιπὸν δὴ ἀκόσμητον ἔτι αὐτῷ ήν τὸ τῶν ἀνθρώπων γένος.*

*περιηρεῖτο]* keeps up the idea of the two preceding verses, being used in the same sense as *ἀγκύρας περιελόντες*, ver. 40.

21 *πολλῆς τε ἀστίας ὑπαρχούσης.]* This abstinence might be owing to the impossibility of cooking, or to the destruction of provisions by leakage. It is no uncommon aggravation of maritime disasters. (Smith).

*έδει μέν.]* He says this not tauntingly, but to gain credence for what follows, *καὶ ταῦν, κ. τ. λ.—οὐκ ἐπειβαίνων αὐτοῖς διαλέγεται, ἀλλὰ βουλόμενος κἄν εἰς τὸ μέλλον πιστευθῆναι.* Chrys.

*κερδῆσαι τε.]* ‘And so have been spared.’ The English Version here is ambiguous, as if hesitating between Erasmus, *nec accersere*, which supposes *μὴ* to be repeated with *κερδῆσαι*, and Beza, *et vitare*; which is correct. The Vulgate is clear and idiomatic, *opertebat non tollere a Creta, lucrique facere &c.* In Greek and Latin, to *gain a loss* is to avoid it. Aristotle, *ῳ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῆ φαμεν.* (Eth. Mag. II. 8.) ‘The

man who should in reason receive a hurt, we consider fortunate if he escape it.' *lucrari*, Cic. *Verr.* i. 12. Parkhurst, Lex. *κερδαίνειν*.

22 πλὴν for ἀλλὰ, as ἀλλὰ for πλὴν, *Mark ix.* 8.

24 Καίσαρὶ σε δεῖ παραστῆναι...κεχάρισται σοι, κ.τ.λ.] The Apostle is a contrast to the prophet Jonah, who refused to fulfil his mission to Nineveh, and so was the occasion of evil, not of good, to those with whom he sailed. 'I know that for my sake this great tempest is upon you,' (i. 12.) Chrysostom here discourses on the advantage which a saintly person brings to the household in which he dwells: ἐννόησον τί ἔστιν, ἄγιον ἄνδρα εἶναι ἐν οἰκίᾳ, πολλοὶ γάρ οἱ χειμῶνες καὶ ημῖν ἐφίστανται καὶ πολλῷ τούτων χαλεπώτεροι· ἀλλὰ δύναται καὶ ημᾶς χαρίσασθαι, μόνον ἐὰν πειθώμεθα τοῖς ἄγιοις καθάπερ ἐκεῖνοι (i. e. as the sailors obeyed Paul), ἀν ποιῶμεν ἀ προστάττουσι· καν δέσμιος οὐδὲ ὁ ἄγιος, τῶν λελυμένων μεῖζονα ἐργάζεται. *Ecumenius* says, ὅδε διὰ τὸν δίκαιον ζῶσιν οἱ ἀσεβεῖς. *Genesis xviii.* 26.

25 εὑθυμεῖτε.] Compare and contrast this with Cæsar's speech to his pilot under similar circumstances, (Plutarch in note on ver. 15.) The Roman general knew no better name for the Divine providence by which he had been so often preserved, than *Fortuna Cæsaris*.

27 τεσσαρεσκαιδεκάτη.] i. e. the fourteenth from Fair Havens. (Smith.)

διαφερομένων.] 'Carried up and down.' Mr Alford compares Plutarch, *Hist.* i. 40, τοῦ φορείου καθάπερ ἐν κλύδωνι δεῦρο κάκει διαφερομένου, and Philo de migr. Abr. p. 454, ὥστερ σκάφος ὑπὲρ ἐναντίων πνευμάτων διαφερόμενον. The use of this word by St Luke seems adverse to the hypothesis of Mr Smith, that the ship was driven in a *straight* course from Claudiæ to Malta. He translates διαφερομένων 'driven through,' but without adducing authority for this meaning.

'Αδρίας was the general name for the sea lying between Greece, Italy and Africa, the several parts of which were called *mare Creticum*, *mare Ionicum*, *mare Siculum*. Strabo, Lib. II. p. 123: οἱ Ιόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου καλουμένου.

Whether standing before Felix, or carried up and down in Adria, the Apostle is tranquil and self-possessed, being one whom

Non vultus instantis tyranni  
Mente quatit solida, nec Auster  
Dux inquieti turbidus Adriæ.

*προσάγειν τινὰ αὐτοῖς χώραν.]* 'That land was approaching them.' St Luke speaks in the graphic language of seamen, to whom the ship is the principal object, while the land rises and sinks, nears and recedes—'terræque urbesque recedunt.' (Smith.)

*ὑπενόουν.]* Probably the sound or sight of breakers gave rise to this suspicion. (Smith.)

28 *όργυιας.]* *όργυια σημαίνει τὴν ἔκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους,* (Etymol. Magn.) i. e. about a fathom.

29 *ἐκ πρύμνης.]* The ancient practice, like the modern, was to anchor by the bow, 'Anchora de prora jacitur.' To have done so in the present case would have made it difficult to keep the ship's head straight when the cables were cut (ver. 40). (Smith).

30 *ἐκτείνειν.]* Not 'to cast out,' as English Version, but 'to carry out.'

32 *ἀπέκοψαν.]* A strong mark of their confidence in Paul, who though a prisoner, now in fact commands, as he had done before, when a prisoner at Philippi.

*ἐκπεσεῖν.]* i. e. fall away from the side of the ship, to which it had been made fast, ver. 16.

33 *μηδὲν προσλαβόμενοι.]* i. e. not having taken a regular meal.

*ἄχρι δὲ οὗ.]* 'In the interval before day-break.'

34 οὐδένος γάρ νῦν θρὶξ, κ. τ. λ.] Luke xxi. 18.

39 τὴν γῆν οὐκ ἐπεγίνωσκον.] This might well be, as they were not near the harbour of Malta, which some of them would probably have recognised. Mr Smith has given good reason for believing that the traditional scene of the shipwreck, St Paul's bay at Malta, was the actual scene, the soundings and general features of that bay agreeing exactly with St Luke's description. The ship was brought to anchor within a quarter of a mile of a projecting point named Koura, at which place an English frigate, the *Lively*, was wrecked in 1810.

The distance from the island Claudio to Koura is 477 miles, and was done in 13 days (ver. 27) which is at the rate of  $1\frac{1}{2}$  mile an hour, the rate at which, as Mr Smith states, a vessel of that size (carrying 276 souls) would be likely to drift, in that direction, under such a gale. This computation may approximate to the truth, though, as has been observed above, the use of the word διαφερομένων, 'carried up and down,' (ver. 27), does not favour the supposition that the vessel was all the while drifting in a straight course.

αἰγιαλόν.] A beach free from rocks. Matt. xiii. 2; Acts xxi. 5.

40 ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν.] 'They detached the anchors from the ship, and abandoned them to the sea.' περιελόντες cannot mean 'having taken up,' nor εἴων 'committed *themselves*,' as in English Version and Vulg.

πηδαλίων.] The larger ships had for rudders two large paddles alongside of each other, joined or yoked together by a pole, to ensure their being kept parallel. Mr Smith supposes that when the anchors were cast from the stern, it was necessary to lift the rudders up out of the water, and make them secure by lashings or bands (*ζευκτηρίαι*), which were now loosed.

*τὸν ἀρτέμονα.]* ‘The foresail,’ Juv. xii. 68, ‘Vestibus extensis, et quod superaverat unum, Velo prora suo;’ where the scholiast says, ‘id est artemone solo velificaverunt.’ See Ducange. The word does not occur elsewhere in Greek, but its meaning has been placed beyond doubt by Mr Smith, (p. 153) who has traced its use in modern languages. The E. V. ‘mainsail’ appears to be an error occasioned by a definition of de Baif, de re Naval, who says ‘Est autem artemon velum majus navis ut in Actis Apost. xxvii.... etenim etiam nunc nomen Veneti vulgo retinent et Artemon vocant.’ The Venetians did indeed give the name to the largest sail, but with them the largest sail was the foresail, not the mainsail.

*τῆ πνεούσῃ.]* sc. *aὔρᾳ*, a nautical ellipse, as *ἀγόραιοι* at xix. 38, is a forensic one. Thus Plutarch (note on ver 15), *τῷ πνέοντι πιστεύων*.

*κατεῖχον.]* A common word in the sense of bringing a ship to land.

41 *τόπον διθάλασσον.]* In St Paul’s bay is an island named Salmonetta, separated from the mainland by a channel not more than 100 yards in breadth. This channel is supposed by Mr Smith to be the ‘place where two seas met.’ The term *διθάλασσος* is used to describe not only an isthmus (like *bimaris* Corinthi), but a strait, being applied by Strabo to the Bosphorus.

*έλυετο.]* Was broken up. Virg. *AEn.* x. 303: ‘puppis tua Tarchon Solvitur atque viros mediis exponit in undis.’

---

## CHAPTER XXVIII.

1 Μελίτη.] That the island was Malta is plain from the fact of an Alexandrine ship touching at it on the way to Puteoli, ver. 11, as well as from the course of navigation described vv. 12, 13. The notion that it was not Malta, but Meleda, an island in the Gulf of Venice, on the coast of Illyria, occurs in the treatise of the Emperor Constantine Porphyrogenitus (10th century) ‘de Adminiculis Imperii,’ p. 36: *νῆσος μεγάλη τὰ Μέλετα ἥτοι τὸ Μαλεοζεῖται, ἣν ἐν ταῖς πράξεσι τῶν ἀποστόλων ὁ ἄγιος Λουκᾶς μέμνηται, Μελίτην ταύτην προσαγορεύων.* This notion found a zealous advocate in Padre Georgi, an ecclesiastic of Meleda (in 1730); and it was adopted by our own countryman Jacob Bryant in 1767. (See Walsh’s Residence at Constantinople, Vol. I. p. 51). It was argued (1) that *Adria* was the same as the modern Adriatic; but see note on xxvii. 27; (2) that the people of Malta could not be called *βάρβαροι*; but see note infra on ver. 2; (3) that there are now no poisonous serpents at Malta; but the surface of the island since the time of St Paul has been cleared of wood, and is now in an artificial state, so that the disappearance of serpents may be accounted for, without accepting the local tradition which asserts that they were expelled by the Apostle.

2 *βάρβαροι.*] i.e. a people whose language shewed that they were neither Greeks nor Romans. They were of Phœnician origin; *ἔστι δὲ η νῆσος αὕτη Φοινίκων ἄποικος.* Diod. Sic. v. 12.

3 *ἐκ τῆς θέρμης.*] English Version, ‘out of the heat;’ rather ‘on account of the heat.’ Rev. xvi. 21, *ἐκ τῆς πληγῆς.* The serpent had laid itself up among the sticks for the winter; the heat recovered it from its torpor.

*καθῆψε.*] ‘Fastened itself on his hand ;’ in which sense the middle voice is more correct. The Apostle fulfils the prediction of our Lord, ‘They shall take up serpents,’ (Mark xvi. 18) : he is mistaken for a God, as at chap. xiv. 11.

There is an epigram of Statyllius Flaccus (Jacobs, Anthol. II. 240), on a man who having been shipwrecked and cast on the shore of Libya, was killed, while asleep, by a serpent :

ἐκτανε λυγρὸς ἔχισ· τί μάτην πρὸς κύματ' ἐμόχθει,  
τὴν ἐπὶ γῆς φεύγων μοῖραν δφελομένην;

6 *πίμπρασθαι.*] ‘To be inflamed.’ A common use of the word ; see Suicer, Thesaur. in voc. This effect was produced by the African serpent the Prester, Lucan, ix. 790 :

Nasidium Marsi cultorem torridus agri  
Percussit Prester; illi rubor igneus ora  
Succendit tenditque cutem pereunte figura.

Mr Alford observes that the very name Prester is from the verb *πίμπραμαι* (*πρήθω*).

*καταπίπτειν ἄφνω νέκρον.*] Sudden collapse and death followed from the bite of the asp ; Lucan, ix. 815 :

At tibi Leve miser fixus præcordia pressit  
Niliaca serpente crux; nulloque dolore  
Testatus morsus subita caligine mortem  
Accipis.

Shaksp. Antony and Cleop. v. 2. (of Charmian) :

‘Trembling she stood, and on the sudden dropped.’

7 Melita was first occupied by the Romans during the Punic wars ; in the time of Cicero it was under the Prætor of Sicily (Adv. Verr. II. iv. 18). From an inscription found in the island, in which the title *πρώτος Μελιταῖων* occurs, (Bochart, Geogr. p. II. Lib. I. c. 26) it has been inferred that the chief magistrate of the island was called *πρώτος*, and that Publius held that office.

8 κατακεῖσθαι.] ‘Lay sick,’ *cubat*, Horace.

πυρετοῖς.] ‘Fever fits,’ an intermittent disease.

10 τιμαῖς.] English Version, ‘honours;’ rather ‘presents,’ compliments. Thus Sirac. xxxviii. 1: *τίμα ιατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ*. Cic. ad Divers. xvi. 9: ‘Curio misi ut medico honos haberetur;’ ‘that the physician should be remunerated.’ And in this sense the word is to be understood at 1 Tim. v. 3, 17, *χήρας τίμα τὰς ὄντως χήρας—οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν*; shewing that there was in the first age a provision for remunerating the widows and presbyters of the Church. The word was thus understood in this place by Chrysostom, who says, οὐχὶ μισθὸν ἔλαβε; μὴ γένοιτο ἀλλὰ τὸ γεγραμμένον πληροῦται, ἄξιος ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. St Paul neither preached nor worked miracles for hire; yet it would seem that he accepted the offerings of the Melitans, as he did those of the Philippians, (note on xviii. 3).

11 παρασήμω.] English Version, ‘sign,’ i.e. figure-head, Lat. *insigne*,—the carved or painted figure at the prow, from which the vessel took its name, e.g. Triton in Virg. *AEn.* x. 209; ‘Hunc vehit immanis Triton et cœrula concha Exterrens freta.’ Cyril (ap. Cramer, Caten.) says this custom was especially observed in Alexandrine ships: ἔθος ἀεὶ πως ἐν ταῖς Ἀλεξανδρέων μάλιστα ναυσὶ πρός γε τῇ πρώῃ δέξιᾳ τε καὶ εἰς εὐώνυμα γραφὰς εἶναι τοιαύτας. The subject of the *insigne* was in this case probably the same with the *tutela* or tutelary God on the stern, ‘Ingentes de puppe Dei,’ Pers. Sat. vi. 30. They were usually distinct, but related to each other, as in the ship which carried Ovid to Pontus (1 Trist. x. 1):

Est mihi sitque precor flavæ tutela Minervæ  
Navis; et a picta casside nomen habet.

Διοσκούροις.] These were the tutelary Gods of sailors,

(Hor. Od. i. 3. 2), power having been given them over waves and winds by Poseidon, in consideration of their brotherly love. To them were attributed the meteoric lights, the appearance of which about the ship's mast was a prognostic of the end of the storm, ('quorum simul alba nautis stella refulsit,' &c., Hor. Od. i. 12. 28). To them the crew of the vessel in which the Apostle was wrecked, would ascribe their escape; Theocritus mentions the aid given by Castor and Pollux to ships which (like theirs, xxvii. 9) setting sail at a dangerous season, 'Αστρα βιαζόμεναι, χαλεποῖς ἐνέκυρσαν αῆτας. (Id. xxii. 9, &c.)

13 *περιελθόντες.*] The contrary of *εὐθυδρομήσαντες*, 'having gone about,' i. e. either following the bend of the coast, (Vulg. *circumlegenites*), or tacking on account of the wind. The latter meaning is rather more probable.

*μετὰ μίαν ημέραν.*] i. e. having waited a day at Rhegium.

*Ποτιόλους.*] A considerable port, especially resorted to by Alexandrian ships. Strabo says, 'Alexandria exports to Italy more than it receives from thence, as any one may see who goes to both ports, Alexandria and Puteoli;' *ταύτη τὰ ἑκκομιζόμενα ἐξ Ἀλεξανδρείας πλείω τῶν εἰσκομιζόμενων ἐστί γνοίη δ' ἀν τις ἔν τε Ἀλεξανδρείᾳ καὶ τῇ Δικαιαρχίᾳ γενόμενος, ὅρῳν τὰς ὀλκαδας ἔν τε τῷ κατάπλῳ καὶ ἐν ταῖς ἀναγωγαῖς* (xvii. p. 793, A). *Δικαιαρχίαν Ρωμαῖοι μετωνόμασαν Ποτιόλους ἀπὸ τῶν φρεάτων* (v. p. 245). See also Seneca, Epist. lxxvii.

14 *εἰς τὴν Ρώμην.*] They went from Puteoli to Capua, and thence by the Via Appia to Rome.

15 *ἐκεῖθεν.*] i. e. from Rome. Appii Forum was forty-one, Tres Tabernæ twenty-three Roman miles from the city, (Biscoe, p. 252). Cicero, travelling from Antium to Formiæ, came out upon the Via Appia at

Tres Tabernæ, ('Emerseram in Appiam ad Tres Tabernas,') and wrote to Atticus from thence, and a few hours afterwards from Appii Forum, (Cic. ad Att. II. 12. II. 10).

16 στρατοπεδάρχη.] English Version, 'Captain of the guard;' i. e. commander or Præfect of the Prætorian guard, which had been formed into a body by Sejanus, and placed in a fortified camp (*στρατόπεδον*) at the Porta Viminalis, Tac. Ann. IV. 2. It was customary for the Præfect to have custody of prisoners arriving from the provinces, Plin. Ep. X. 65. At this time (supposing it not later than A.D. 63) Burrus, the preceptor of Nero, still held the office, Tac. Ann. XII. 42. XIV. 51.

καθ' ἑαυτόν.] Chrysostom: οὐ μικρὸν καὶ τοῦτο τεκμήριον τοῦ πάνυ θαυμασθῆναι αὐτόν οὐ γάρ δὴ μετὰ τῶν ἄλλων ἡρίθμουν αὐτόν.

τῷ φυλάσσοντι.] The prisoner being attached to his keeper by a chain, ver. 20, chap. XII. 6.

18 αἰτίαν θανάτου.] Note on XIII. 28.

20 παρεκάλεσα.] Here used in its primary and classical sense, 'sent for you,' 'invited you.'

τῆς ἐλπίδος.] i. e. of the Messiah, as at XXVI. 6.

21 οὕτε γράμματα περὶ σοῦ.] They had been cautioned against his doctrine (though not against himself), and that in a manner which shews how closely the foreign Jews were connected with their countrymen at home, and also how active the latter were in their attempts to suppress the Gospel. Eusebius (ap. Cramer, Caten.) states, on the authority of ancient histories, that before St Paul arrived at Rome, the Sanhedrim at Jerusalem had sent circular letters to the Jews in all parts of the world inveighing against the doctrine of Christ, διαβάλλοντες τὴν τοῦ Χριστοῦ διδασκαλίαν, ὡς ἀλλοτρίαν τοῦ Θεοῦ. He says, τοῦτο εὑρομεν ἐν τοῖς τῶν παλαιῶν συγγράμμασι.

*γράμματα.] Literas.* Herod. v. 14. As to the practice here alluded to, see note on ix. 2.

22 On this verse a question may be raised, which admits of a probable if not of a certain solution. From ver. 17, we find that the Jews had settled again at Rome since their expulsion by Claudius many years before, (alluded to at xviii. 2). We also know that a flourishing Christian community had grown up at Rome, which had been addressed by St Paul about three years previously in a long and important epistle, and which came forward boldly to meet and welcome him as he approached the city. It might therefore be expected that here as elsewhere the Jews would be bitter against the Christians, especially as their countrymen at home had endeavoured to stir them up against the Gospel, (note on ver. 21). Yet the Jews in this verse speak of Christianity dispassionately and with apparent ignorance, as if there had been no personal communication or collision between them and the disciples. That there was such a sect, and that it was everywhere spoken against, is all they profess to know. Olshausen conjectures that the Jews had but recently returned to Rome, and might therefore be ignorant of the doctrine which had obtained a footing there in their absence; but this hypothesis does not even satisfy himself. It is more reasonable to suppose that the Jews, remembering how they had before been expelled from Italy on account of their dissensions about Christianity ('impulsore Chresto, i. e. Christo, assidue tumultuantes,' Sueton. Claud. 23), found it prudent now to leave the Christians to themselves, and to be moderate in their language respecting them.

23 St Paul still adheres to his practice of every where preaching the Gospel first to the *Jews*.

26 The rejection of the Gospel by the Jews has been the frequent burden of the tale; and being here

at the close of the book set before us in the words of Isaiah, which had been already applied to the same subject by our Lord, (Matt. xiii. 14), it may be regarded to some extent as the solemn summary of the whole history. The Jews at Rome, as elsewhere, though some believed, yet in general rejected the Gospel.

As to the subsequent history of St Paul, though no express information is afforded by Scripture, an ancient tradition is preserved, which some passages in his Epistles may help to corroborate. Eusebius says, (Hist. II. 22), that at the end of the two years mentioned by St Luke, the Apostle was brought to trial, and acquitted, and that he then set forth again on the work of his ministry, *αὐθις ἐπὶ τὴν τοῦ κηρύγματος διακονίαν λόγος ἔχει στείλασθαι τὸν ἀπόστολον*, and that upon his return to Rome he suffered martyrdom, *δευτερον δὲ ἐπιβάντα τῇ αὐτῇ πόλει τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ*. Eusebius refers to the second Epistle to Timothy, as having been written during the second residence at Rome; in which Epistle mention is made of the previous trial and acquittal: ‘At my first answer no man stood with me, but all men forsook me...I was delivered out of the mouth of the lion,’ iv. 16, 17; and at iv. 6, there is an anticipation of approaching martyrdom: ‘I am now ready to be offered, and the time of my departure is at hand.’ When he wrote that Epistle, says Eusebius, Luke was with him, (2 Tim. iv. 11), but, apparently, not with him at his first trial; wherefore it may be concluded that Luke continued his history down to the time when he separated from the Apostle.

The objections made by Lardner and others to this statement of Eusebius, do not appear to have much weight. They may be found, together with a refutation of them, in Townsend’s New Testament, Vol. II. p. 581.

Eusebius attributes the acquittal of St Paul to the clemency which marked the beginning of Nero's reign, and his martyrdom to the subsequent cruelty of that emperor, which prompted him to a general persecution of the Christians; and so Jerome, *De Viris Illustribus*, cap. 5.

St Paul was absent from Rome after his acquittal, for three or four years. That interval was spent in completing the object for which, as he afterwards said, the Lord had preserved him at his trial; 'that by me the preaching might be fully known, and that all the Gentiles might hear,' (2 Tim. iv. 17). He revisited the scenes of his former labours in Greece and Asia Minor, (2 Tim. iv. 13, 20). The story that he preached in Spain and Britain receives but little confirmation from ancient writers, and does not appear to have been current as a primitive tradition. One Apostolical Father, Clement of Rome, is supposed to allude to it when he says, ὁ Παῦλος διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών: and it must be admitted that the words ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών, written by Clement *in Italy*, do suppose a journey to the Western parts of Europe; Rome would not appear τὸ τέρμα τῆς δύσεως, to one who was writing on the spot. Eusebius also says, (*Demonstr. Evang.* iii. 7), that some of the apostles crossed the sea to the British isles; but in his history, he makes no mention of any such voyage. Jerome (at the close of the fourth century) is perhaps the earliest Father who distinctly asserts that St Paul preached in Spain and the 'Western parts.' After him, and probably from him, the tradition obtained general currency and credit. It has been received by Bishop Pearson, *Ann. Paul*, p. 20; by Mr Greswell, *Dissertations*, iv. 225; by Dr Townsend, *New Test.* ii. 574, who has ably stated the argument in its favour. It would have stood in some degree

more free from suspicion, if there had not been mention in Rom. xv. 24, of the Apostle's purpose to visit Spain. As it is, there exists a mode of accounting for the tradition, viz. by supposing that it grew out of that passage. On the whole, it may still be received as probable, but cannot by any means be regarded as a historical fact.

St Peter and St Paul both suffered martyrdom at Rome; according to Jerome on the same day; not however by the same kind of death: for the former was subjected to the indignity and agony of crucifixion, but the latter, perhaps as being a Roman citizen, was beheaded. In the time of Eusebius, the monuments of these two great Apostles were shewn in the cemeteries of Rome: Παῦλος δὴ οὖν ἐπ' αὐτῆς Ῥώμης τὴν κεφαλὴν ἀποτμηθῆναι, καὶ Πέτρος ὡσαύτως ἀνασκολοπισθῆναι κατ' αὐτὸν (Νέρων) ιστοροῦνται. καὶ πιστοῦνται γε τὴν ιστορίαν ἡ Πέτρου καὶ Παύλου εἰς δεῦρο κρατήσασα ἐπὶ τῶν αὐτόθι κοιμητηρίων πρόσρογσις. (Hist. II. 25). Prudentius (A. D. 400) in his hymn on this subject says, that the interval of a year elapsed between their deaths, and that their graves were on either side of the Tiber:

Unus utrumque dies, pleno tamen innovatus anno,  
Vedit superba morte laureatum.  
Scit Tiberina palus, quæ flumine labitur propinquo,  
Binis dicatum cespitem tropæis,  
Et crucis et gladii testis, quibus irrigans easdem  
Bis fluxit imber sanguinis per herbas.

\* \* \* \* \*

Dividit ossa duum Tibris, sacer ex utraque ripa,  
Inter sacra dum fluit sepulcra.



LIST OF WORKS  
EDITED FOR THE SYNDICS  
OF THE  
**Cambridge University Press.**

---

*Already Published.*

*Grotius de Jure Belli et Pacis*, with the Notes of Barbeyrac and others; accompanied by an abridged Translation of the Text, by W. WHEWELL, D.D., Master of Trinity College, and Professor of Moral Philosophy in the University. Three Volumes, Octavo. 42s.

*GROTIUS on the Rights of War and Peace*: an abridged Translation. By WILLIAM WHEWELL, D.D., Master of Trinity College and Professor of Moral Philosophy in the University. In One Volume Octavo, 14s.

*De Obligatione Conscientiae Prælectiones Decem Oxonii in Schola Theologica habitæ* A ROBERTO SANDERSON, SS. Theologæ Ibidem Professore Regio. With English Notes, including an abridged Translation, by W. WHEWELL, D.D., Master of Trinity College. Octavo. 9s.

*THEOPHILI Episcopi Antiochenensis Libri Tres ad Autolycum.* Edidit, Prolegomenis Versione Notulis Indicibus instruxit GUILIELMUS GILSON HUMPHRY, S.T.B. Collegii Sanctiss. Trin. apud Cantabrigienses quondam Socius. Post Octavo. 6s.

*M. Minucii Felicis Octavius.* The Text newly revised from the Original MS. with an English Commentary, Analysis, Introduction, and Copious Indices. Edited by the Rev. H. A. HOLDEN, M.A., Fellow of Trinity College, and Vice-Principal of Cheltenham College. Small Octavo. 9s. 6d.

*CÆSAR MORGAN on the Trinity of Plato, and of Philo Judæus, and of the effects which an attachment to their writings had upon the principles and reasonings of the Fathers of the Christian Church.* A new edition, revised by H. A. HOLDEN, M.A., Fellow of Trinity College. Small Octavo. 4s.

2 WORKS EDITED FOR THE *Syndics of the University Press.*

---

*The Homilies*, with various Readings, and the Quotations from the Fathers given at length in the Original Languages. Edited by G. E. CORRIE, D.D., Master of Jesus College, and Norravian Professor of Divinity; Examining Chaplain to the Lord Bishop of Ely. Octavo. 10s. 6d.

*Pearson on the Creed.* Revised and corrected by TEMPLE CHEVALLIER, B.D., Subwarden of the University of Durham. Octavo. 12s.

In this edition the folio of 1669 has been taken as the principal model of the text, being the latest edition to which Bishop Pearson made any additions or alterations; and the quotations from the Fathers have been verified throughout. The passages from the Rabbinical Writings and Chaldee Paraphrases have also been carefully collated.

*Archbishop Usher's Answer to a Jesuit*, with other Tracts on Popery. Edited by the late Professor SCHOLEFIELD. 8vo. 13s. 6d.

*Wilson's Illustration of the Method of explaining the New Testament*, by the early opinions of Jews and Christians concerning Christ. Edited by T. TURTON, D.D., Lord Bishop of Ely. 8vo. 8s.

*Twysden's Historical Vindication of the Church of England in point of Schism.* Edited, with the Author's MS. Corrections, by Professor CORRIE. 8vo. 7s. 6d.

*Lectures on Divinity*, delivered in the University of Cambridge. By John Hey, D.D. Third Edition, by T. TURTON, D.D., Lord Bishop of Ely. Two Volumes, Octavo. 30s.

*Cambridge Greek and English Testament*, in Parallel Columns, on the same page. Edited by J. SCHOLEFIELD, M.A., late Regius Professor of Greek in the University. Third Edition. Small 8vo. 7s. 6d.

*Cambridge Greek Testament.* Small Octavo, 3s. 6d.

---

*In Preparation.*

*The Works of Isaac Barrow*, compared with the Original MSS., and enlarged with Materials hitherto unpublished. New Edition, by the Rev. A. NAPIER, M.A. of Trinity College, Vicar of Holkham, Norfolk.

**THEOPHYLACTI Commentarii in Novum Testamentum.**

Edited by W. G. HUMPHRY, B.D., late Fellow of Trinity College, Vicar of Northolt, and Chaplain to the Lord Bishop of London. (*In the Press*).

**TERTULLIANI Liber de Præscriptione Hæreticorum**, with Introduction, Analysis, and English Notes, by J. J. S. PEROWNE, M.A., Fellow and Classical Lecturer of Corpus Christi College.

**TERTULLIANUS de Corona Militis, de Spectaculis, de Idololatria**, with Analysis and English Notes, by the Rev. GEORGE CURREY, B.D., Preacher at the Charter House, late Fellow and Tutor of St John's College.

*Origenes contra Celsum*, with a revised Latin translation and notes.

**CHRYSOSTOMI Liber de Sacerdotio**, with notes selected and original by FREDERIC FIELD, M.A., late Fellow of Trinity College, and editor of *Chrysostom's Homilies*.

**SMITH'S Select Discourses**, edited by H. G. WILLIAMS, B.D., Fellow of Emmanuel College.

**IRENAEUS, Selections from**, edited by the Rev. W. W. HARVEY, M.A. late Fellow of King's College.

**WHEATLY on the Common Prayer**, edited by Professor CORRIE, D.D., Master of Jesus College.

---

*Greek and Latin Classics, with English Notes,  
for the use of University Students,  
by several Editors.*

---

*Published.*

CICERO *pro Milone.* Post Octavo, 3s. 6d.

*In Preparation.*

ÆSCHINES *de Coronâ.*

CICERO *pro Murenâ.*

CICERO *de Officiis.*

DEMOSTHENES *adversus Leptinem.*

DEMOSTHENES *contra Midiam.*

EURIPIDES.

HOMER, *The Iliad and Odyssey.*

HORACE.

ISOCRATES.

LUCRETIUS *de Rerum Natura.*

OVID's *Fasti.*

PLUTARCH, *Select Biographies of.*

SOPHOCLES.

XENOPHON's *Hellenica.*

XENOPHON's *Memorabilia.*

LONDON:

JOHN W. PARKER AND SON, WEST STRAND.







